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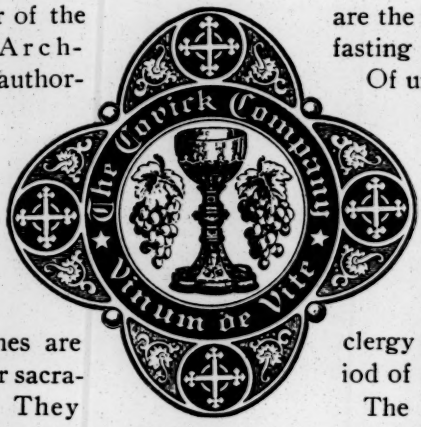

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THE PRIEST AND SOCIAL JUSTICE.

LABOR DAY is a day for a particular examination of conscience. Amidst the tumult of blaring trumpets, slumbering consciences will arise. The sleeping Samson will stumble to his feet. His strength has not forsaken him.

The champion of the poor man is the priest. The whole tradition of Christianity emphasizes his enviable prerogative. The shepherds' visit to the cave wrote the honor of labor into the first chapter of the Gospel. And the test on Judgment Day will determine how profitably the accredited ambassador of the Master has sat at His feet.

For Jesus is a Master of sociology. And He has placed before us a body of supernatural truth that underlies social life. Social relations may fluctuate at will, but the supernatural truths that regulate them are immutable and divine.

The divinely appointed custodian of these truths is the Church. The sacred lips that smiled on the shepherds commanded the Apostles to teach His whole doctrine. The sacred countenance that smiled on poverty anathematized the ear deaf to His Church. And the very shepherds who worshipped the Infant at Bethlehem became the type under which the office of teaching was entrusted to His Church.

The Church is thus the custodian of the truths by which a moral social life is regulated. The very dogmas of faith are principles of the intellect rationalizing the principles of moral conduct. On these dogmas Jesus built a moral code, having reviewed and expanded the law of the Commandments. The formula of His promulgation was, " You have heard it said to

them of old, but I say unto you." [1] His claim upon charity He enlarged with adequate sanctions in the Sermon on the Mount, the Parable of Dives and Lazarus, the reward promised for the cup of water; and the threat of eternal damnation for neglect of the poor.

This code by which the conduct of His disciples was to be regulated was deposited by Jesus with His accredited teachers. It was to be preserved immutable to the end of time, " For amen I say unto you, till heaven and earth pass, one jot or one title shall not pass of the law till all be fulfilled." [2] His moral law was to stand adamant, as the body of doctrine to which it was fixed. For He equipped his Church with both to perpetuate Christian living, Christian sacrifice, and Christian victory.

Burdened with this appalling task, the Church must have faltered had she not the sweeping guarantee of the Master on which to rest. Beset by the sophistries of sensuous human nature, she has been constrained to restate with recurrent unpleasantness the ideals of Christianity and the obligations of the moral law. As each new gospel clamored for recognition, she has been compelled to test it by the Gospel of Jesus. As each new custom sought enthronement, she was obliged to scrutinize its credentials in the light of Christian moral law. And when the test was made, the doctrine or the custom stood or fell by her decision, by that infallible perception of hers which discerned that it could not be squared with the scrolls of Jesus scrupulously treasured in her vaults.

This process of elimination has built up speculative and practical sciences harmonizing with the spirit of Christ. Dogmatic theology comprises the arguments from reason and revelation for the doctrines of faith; Christian philosophy defends with reasonable arguments the ultimate explanation of the things God has made. Moral theology states the principles of Christian conduct and supports them with arguments from reason and revelation; natural ethics performs the same service relying on reason alone.

In these latter two sciences, the Church guards against laxity, license, and instability. Her mission as divine teacher compels her to develop them both by an appropriate and judicious application of their principles to unfamiliar problems.

[1] Matthew, 5:21-48.

[2] Matthew, 5:18.

In the nature of things this has been and will be a constant occupation. Men sin first and repent afterward. So, too, society develops its conduct without prior consultation of Christian principles. The supernatural teaching of Christ must usually thrust itself forcibly upon society. Society is as prone to sloth as the individuals who compose it. Society must be reclaimed as often as the sinner. And when society is reclaimed, it is the priest who does it.

If the civilizing of Europe was due to one factor more than another, it was the courage with which the social relations of the barbarians were scrutinized, analyzed, and criticized by the priests. Even prior to the invasions, the treatises of St. Augustine, St. John Chrysostom, and St. Ambrose courageously proclaimed the social teachings of Jesus which from the beginning had prompted the Church to appoint deacons for the service of the poor, adopt a communism of obedience, condemn the contempt shown gladiators, welcome slaves with the kiss of peace, and nurture the budding democratic monastic institutions. These were the doctrines that prevailed upon Constantine to legalize the manumission of slaves, emboldened Ambrose in castigating Theodosius's wanton contempt of human life, thrilled Gregory with the anticipated glories of a spiritually regenerated England, and stimulated Columban in rebuking the unjust opposition of Brunehaut's ambition to her grandson's marriage. These social principles made every monastery a haven when the invasions came, prompted a general competition among the monks in the service of the poor, placed beggars in the abbot's bed, and scattered hospitals far and wide through the Empire.

To the Middle Ages the Church thus bequeathed a body of sociological tradition which, taken up and discussed by the Schoolmen, crystallized in the admirable system of the guilds. Property, private in ownership, should be public in use. The proprietor, said the Schoolmen, is steward for the common good. The condemnation of usury and the insistence upon a just price were correlatives. A one-sided bargain was usurious. Trade was no title to profit. Risk and labor were the chief claims to economic reward. The rewards of labor were regulated by the guilds, which provided for good workmanship, reasonable hours, and sickness insurance for their members.

The moral obligation of almsgiving and charitable relief was restated and emphasized.

After the Protestant Revolt Catholic charity continued to flower, blossoming forth in that spectacular figure who understood the part the priest must play in the task of social reconstruction. Adequate preparation of the seminarian's soul he regarded as essential to the task.

But in spite of St. Vincent's solicitude for the priest, the first attempt at an adaptation of Christian tradition to the problems of industrialism was made by a layman, Frederick Ozanam. Ozanam recognized that, while almsgiving alleviates misery where justice has failed, institutions to insure justice for the workingman are indispensable. He thus envisaged the labor union, coöperative ownership, and copartnership. He challenged the Christian to perform his duty not only of giving alms but also of providing just wages, sanitary working conditions, and reasonable hours of work. He, too, thought of the priest as the destined leader through economic chaos to social peace.

A more complete program of social justice was formulated a few years later by Bishop William von Ketteler, of Mayence, whom Pope Leo XIII called " my great precursor in the labor cause ". In his schedule there are demands for the prohibition of child labor, or unsuitable woman labor, of unsanitary labor, and of Sunday labor; for the legal regulation of working hours; for insurance against sickness, accidents, and old age; for State factory inspection; for general increases in wages; and for the legal protection of workingmen's coöperative associations.

These proposals, credited by their author to patristic and medieval tradition, were restated and more specifically applied in the Encyclical of Pope Leo XIII " On the Condition of Labor ". Pope Pius X and Benedict XV reiterated its provisions in occasional letters to the hierarchy. It rejects socialism. It condemns those selfish or ignorant persons who think that the Church ought to keep to spiritual matters and not meddle with business or industrial matters. It emphasizes the right of the laborer to a living wage, and approves the formation of labor unions. It repeats the medieval doctrine of the stewardship of wealth and sanctions the intervention of the State to assist the poor generally and to " induce as many as possible of the humbler class to become owners ". It throws a challenge

to all leaders in the Church, insisting that the failure of the Church to provide leadership in this field would be failure in a most important duty.

Taking their cue from the Encyclical, prelates everywhere have issued pastorals, embodying and localizing its proposals. Not the least practical application of them is incorporated in "The Program of Social Reconstruction", issued by the National Catholic War Council and comprehensively discussed by Dr. John A. Ryan in his volume *Social Reconstruction.* The Encyclical's principle of a living wage is defended with economic arguments by the same author in his book, *A Living Wage,* and is restated in his study of the rights to economize reward of the four factors producing wealth, which he has published under the title, *Distributive Justice.* In *The Church and Labor* Dr. Ryan and Father Husslein have collaborated in offering a compendium of the declarations of Catholic tradition on modern industrial relations. The social problems confronting Catholic social teaching have been summarized by Father Husslein in *The World Problem. The Morality of the Strike* by Father Donald MacLean, and *Capitalism and Morality,* by Father Louis Watt, discuss practically the conflict between Catholic tradition and modern social processes.

The Church, then, possesses her own principles of justice, which she has restated in every age in her efforts to redeem incorrigible society and in the light of which society's ills were analyzed and remedies prescribed. What those principles are must be known by the priest, for it is his task now, as it was in every age, to come to society's relief. It will not do to rant on generalities. This is especially true of leaders. Leadership comes with knowledge and the confidence it engenders. And in spite of their protestations, there are numerous priests who, with adequate study, could be to the United States what Von Ketteler was to Germany.

But leader or not, no priest can ignore the body of Catholic social teaching that has been so faithfully preserved through the centuries and so painstakingly restated under the auspices of the highest authority in the Church. The necessity of a precise knowledge of these principles has impressed the faculties of many of our seminaries. In spite of crowded schedules, they have made appreciable provision for exact instruction in

this field. They have vigilantly recognized that to think with the Church the seminarian's mind must run with the Church on economic problems. They are aware that in a field where for six generations even Catholics have ignored the Catholic position, the ordinary Catholic conscience is inadequate to these issues. Specific illumination must be showered upon it in the seminary.

For the priest whose seminary days antedated the revival of interest in Catholic industrial ethics, a private reading course is indispensable. His approach might be through moral theology. An inspection of the texts would broaden his knowledge, especially if he made a summary of the social principles laid down in each. The Pars Secunda Secundae of St. Thomas's *Summa Theologica* can not be ignored in such a study, especially Quaestiones XXVI, XXVII, XXXII, XLIV, LXV, LXVII, LXVIII. Then *The Church and Labor* will offer him a standard summary by which to criticize his own. Succintly and even more briefly, a similar summary is presented in *A Code of Social Principles,* issued by the Catholic Social Guild, Oxford, and entitled to a very considerable share of praise. After these summaries, a study of the following essays will fix firmly in his mind the doctrines he has already learnt, *The Half-Inch Labor Book Shelf, Work, Wealth, and Wages,* and *The Church and Socialism,* to the authors and publishers of which reference will be made at the end of this paper.

At this point, the priests's course may be illuminated by an historical retrospect which he may make with the aid of *Social Theories of the Middle Ages* and *Democratic Industry.* Then the more profound studies mentioned several paragraphs ahead should engage his thought, with perhaps a previous examination of Devas's *Political Economy.* He can keep abreast of developments through the *Proceedings of the Catholic Conference on Industrial Problems, the Proceedings of the American Federation of Labor Conventions, The Monthly Labor Review* and *Social Justice,* the latter two sources being periodicals.

If he is to make his knowledge practical, the priest should be well informed on the laborer's philosophy and its history. Mary Beard's *A Short History of the American Labor Movement* and Groat's *Organized Labor in America* will correlate the present aspirations of American labor with the past.

Armed with this sympathetic knowledge the priest can more easily cultivate the friendship of labor leaders that he may expand at first hand his knowledge of their problems, encourage them in their program where it is right, and criticize where their policy is misguided, shortsighted, or immoral. The priest will find no difficulty in subscribing to the local labor periodical in his parish or town. It possesses the advantage of revealing the flux and the tendencies of labor opinion. In his assumed rôle of moderator of organized labor, the priests will find an armory in *The Handbook of Labor Statistics, 1929,* issued by the United States Department of Labor.

But if the priest equips himself with a knowledge of the laborer's grievances, programs, and aspirations, he can not ignore the problems of the employer. Industry is so complex that solutions apparently simple would be impracticable and fruitful of evil consequences. The priest is always a welcome visitor to factory or foundry, steel plant or packing house, railroad shop or mine. He will be given an expert guide at any time to explain the intricate processes of industry. In small towns, where there are only one or two industries, pastors have acquainted themselves as thoroughly with the problems of operation as the superintendents of the plants themselves.

A sympathetic knowledge of this kind forestalls visionary schemes and those wholesale denunciations which, so far from promoting industrial welfare, would only condemn the intelligence of the priesthood. The prudent priest suggests his schemes to the employer. He invites the employer's criticism of them. They may be acceptable with modifications. Even if wholly impracticable, the plans have directed the employer's mind into a Catholic way of thought. More, his heart has been won by the priest's sympathetic search for information.

It is in the interest of leadership of this kind that the Catholic Conference on Industrial Problems holds meetings at regular intervals in the industrial cities of the country. Under its auspices employer and labor leader are invited to meet and air their problems, proposing at the same time their solutions. Through sympathetic intercommunication they come to recognize each other as brothers under the skin. What is better, they know that Catholic leadership engendered this mutual sympathy. Wherever these meetings have been held, progres-

sive priests, alive to the opportunity of the hour, have promoted the success of the various sessions by attending them and giving them prudent publicity. The active interest of these priests has often startled both employer and labor leader, and has sent their thoughts drifting toward the priest as an acceptable arbitrator of their difficulties.

The priest's value as a social leader extends also to the field of labor legislation. The priest's acquaintance and influence with political representatives of his parish place him in an enviable position. But if he works blindly, he will obstruct the process of harmonizing industrial relations. He will be prepared to pass intelligent judgment upon proposed legislation and to oppose unworthy schemes by a study of Commons and Andrews' *Principles of Labor Legislation.* To profit by the experience of the past, the priest may find what legislation has done by consulting the publications of the United States Department of Labor, which will forward upon application a catalogue of its publications touching labor and welfare legislation.

The field is large indeed. Our specialists in it are too few. Taste is developed only by habitual exercise. Even though renewed interest among our priests would not produce a single specialist, the gain in parish contacts betweeen the priest and the conflicting industrial factors of the hour would immeasurably promote the Christian work of bringing industrial peace into a chaotic world.

JEROME D. HANNAN.

Pittsburgh, Pennsylvania.

READING LIST.

The Church and Labor, Ryan and Husslein (Macmillan).
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The Monthly Labor Review, (U. S. Department of Labor, $1.50 per year).
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TRUSTWORTHINESS AND CHARACTER.

A Point of View in Preaching.

THOSE who have the duty of teaching Christian truth in either the pulpit or the class room find one of their difficulties to be the winning of attention and the arresting of interest in commonplace truths. Perhaps the term "familiar" is better than "commonplace". At any rate we have to explain truths and moral implications of behavior with which the members of a congregation or the students in the class room are rather well acquainted. Any hearer who knows or can guess in advance the line of treatment which will be adopted would hardly be interested, except as an observer or critic. No mind is docile toward a teacher who does not succeed in impressing it by freshness of explanation, forcefulness of manner, or evidences of thought and superiority. Thus it is that the teaching of Christian belief and moral law becomes

difficult and the arousing of interest is a challenge to the preacher or the instructor. It is not sufficient to understand the truths that are to be set forth. The mental attitude of hearers must be taken into account. A way of dealing with it must be adopted and alert interest must be aroused if instruction or appeal is to take on new strength and produce a desired effect.

Aside from the singular dignity of the office of teacher of divine truth, an office which of itself implies the duty of exacting care in preparation, the problem of awakening and holding attention presents itself and it must be dealt with. If we observe outstanding preachers or the more competent instructors in religion we shall find that they always succeed in arousing and holding attention by sources of strength secondary to the truth taught and its authoritative appeal. Following these observations a number of familiar topics are brought together in these pages and one way of treating them is suggested which might serve to reinforce their own appeal to win attention, and stimulate conviction that leads toward divine ideals of life.

We are called upon from time to time to preach against lying, lack of honor and of charity, against the subtle undermining of faith and false or inadequate points of view of the major obligations of Christian belief. Now old and young have heard discussions of these topics many times. They will have adopted, in some cases correct views, but in many cases perverted views of the authority of the virtues which forbid such offences. One may aim to give instruction and to rest there. Again one may undertake to explain and to commend larger views which create an atmosphere, and arouse attention and comment, and improve the foundations upon which truths rest. Such approaches become instructive when they are well presented, and they develop an automatic sense of right and wrong which is a first-rate reinforcement of Christian character. There are countless ways by which this wider result may be aimed at. A single one is selected for the purpose now in mind.

I.

A hurried survey of social life shows us that it depends almost entirely on the giving and deserving of confidence.

Trustworthiness, by which confidence is won, and intelligence in the giving of confidence are of the very foundation of merely natural social life. We trust the architect who designs a house, the builder who erects it, and the plasterer who finishes the ceilings. We are quite unconscious of this, but unless we trust all of these we do not enter the house. We trust the taxi driver, the locomotive engineer, the chef in a hotel, and the bridge that we cross, the pharmacist who fills a prescription, the physician whom we consult, the attorney whom we engage to protect our interests. All friendships rest on mutual trust. Family life is possible only in the measure that husband and wife, parents and children, give and deserve confidence. We trust currency only when we believe that it is genuine and not counterfeit. We deal only with a business man whom we trust. Correspondingly, credit, the foundation of modern industry and business, is essentially a form of trust in character. The moment that confidence in a bank is lost, it is threatened with failure.

All public records are of use only when we trust the genuineness of signatures and the authority of public officials. Hence the inherent malice of forgery and the swift punishment of it by public authorities. Civilization would perish if we could not assume that signatures are authentic and trustworthy. Government itself is possible only when we trust institutions and leaders in whom authority is vested. It becomes weak exactly in proportion as the confidence of citizens is withdrawn. This is seen clearly in the fact that the first efforts of radicals are aimed at the destruction of confidence in court, constitution, law and leader. Revolutions are successful only in proportion as they succeed in attracting to themselves the spontaneous confidence that is withdrawn from established institutions.

The only place in social life where there is no trust is in a penitentiary, where major criminals are watched by guards day and night. Here we have the eternal Arctic Zone in which life is chilled to the point of death. But even the penitentiary does not succeed in excluding all trust. A prisoner as soon as he may be relied upon is allowed liberties and is called, strangely enough, a "trusty". The criminal who constantly fears arrest trusts nothing and no one. His life is one of terror, nervous watchfulness, sleeplessness, and con-

stant suspicion. He is alarmed by every stranger whom he meets because he trusts no one.

This elementary and essential rôle of trust in social life is most striking. One of its most singular factors is that confidences are generally given spontaneously, without critical investigation. Hence, it is so easy for a "confidence man" to dupe his unsuspecting victim. The dearest attitudes taken in human life rest on assumptions of integrity, loyalty, honor, and trustworthiness. Relatively few major attitudes in life rest on demonstration. Things are taken for granted and they must be taken for granted if we are to live at all. The way in which a revolution dissolves all of the settled confidences of national life and creates a condition of universal fear and uncertainty reveals the tremendous rôle of the automatic giving and receiving of confidence in organized social life.

A background something like this serves well to indicate the great significance of moral and social laws whose particular purpose it is to make men trustworthy. This truth may be brought near to everyone by the discussion of two elementary questions. Who trusts us? Whom do we trust? One can make a most searching examination of character by reflecting upon the two questions and answering them with honesty and courage.

II.

If those who know us best trust us most we find in this fact a high tribute to our character. If those who know us best trust us least we are face to face with a reputation that does us little credit and occasions much distress. One who never lies may be trusted and is trusted by those who know him best. One whose sense of honor is refined and strong will win and hold unlimited confidence from those who know him. One who is not tricky, not indirect nor subtle is made more noble still by the confidence which is invited and held. Once one is known to have lied, to have lacked honor and moral courage, to have resorted to tricks to gain an end, those who deal with him are forced to be on guard, to be reserved, to avoid all dealings with him as far as possible.

One who cannot be trusted and is not trusted is a counterfeit in social life, a forgery as it were, repudiated and punished

as soon as this is known. Society demands integrity. This is a condition to its very existence. One who cannot be depended upon for straightforward dealing, truthfulness, and honor, causes many embarrassments and creates most disconcerting problems.[1] The case is the more pathetic because we must trust those with whom we deal. When confidence is given spontaneously and it is abused, the unfitness of the offender is demonstrated by his disregard of the ordinary amenities of life.

Lying and other faults against honor, tricks and indirections which make one untrustworthy are methods of defence to which one resorts in seeking personal ends of a positive or a negative kind. These ends are unduly exaggerated because the offender attaches more importance to them than to social welfare. Christian law is at one with natural law in forbiding such behavior because it is a menace to the common good, which has a divine sanction. Hence a properly balanced character will hesitate to violate the moral laws which aim to foster trustworthiness. He will be strengthened in his integrity when he perceives its impressive rôle in the social life of which he is a part. It is natural for all of us to emphasize personal ends, to underrate the appeal of social welfare, and to take liberties with the moral laws which safeguard it. If we confine the explanation of the moral laws which make for trustworthiness to a mere formula and leave them in this way detached from their proper background, we shall have a variety of results. The more conscientious of our hearers will be instructed and guided, will become and remain trustworthy. The less conscientious will remain unimpressed. A broader treatment of the problem which interprets the social and moral significance of trustworthiness would undoubtedly reach many whose offences indicate lack of insight and the unconscious seeking of personal ends regardless of their social no less than moral effect. Social life is the divine plan. It is spiritual. It necessarily rests on moral laws which safeguard it. This wider interpretation by no means overlooks spiritual thought or sanction. The more thoroughly we understand the social setting of a moral law the greater will be both motive and strength to respect it.

[1] An interesting discussion of this will be found in *Harper's Magazine*, August 1930, "The Luxury of Integrity", by Stuart Chase.

Now trustworthiness is a flower that demands watchful care. It does not grow spontaneously. It does not thrive in an adverse social climate. Since all persons are happier when it generally prevails and suffer when it is lacking there are many obligations upon all men, to make it less difficult for others to be trustworthy. Parents, in the rearing of their children, should be trustworthy. Now this can be accomplished only when parents themselves invite confidence and when they trust their children. If parents lie, children will lie. If the former lack a fine sense of honor in personal and home life, if they thoughtlessly boast of the success of their evasions and indirections, children will naturally feel inclined to adopt similar methods and become untrustworthy. Since excessive trust in children may do as much harm as too little trust in them, the problem is one of the gravest in all home life. In any case the foundations of trustworthiness lie in the home.

A similar difficulty arises in school and college. The process of education should contribute mightily to the development of trustworthiness in the student. Teachers who fail to invite and hold the confidence of students will have much difficulty in making them trustworthy. The mediocre success gained in developing the honor system shows that we are far from adequate as yet to the solution of the problem. Complaints as to deceit, cheating, and evasion are so frequent in all educational circles as to have caused the gravest concern.

Those who constantly ask impudent questions, unfairly invade legitimate privacy and by their general prying place others on the defensive, cause endless lying and offenses against honor. The suppression of all impudent and unnecessary questions would make it infinitely easier to avoid defensive lying and remain as we wish to be, trustworthy.[2]

Since these observations touch many things, it may be well to return to the purpose we have in mind. It is that of taking up all forms of behavior by which one attempts to deceive others by action, speech, indirection or evasion, in seeking personal ends, and showing that they are related infractions of one

[2] An attempt to group these observations in a larger way may be found in a series of articles in the *Catholic University Bulletin*, "Sociological Aspects of Lying", 14 [4] 1908: 351-360; 14 [6] 1908: 540-551; 15 [6] 1909: 537-550). Perhaps few examine their consciences in an endeavor to discover how many lies they cause by their curiosity and indefensible questions.

fundamental moral and social obligation. Such actions are properly described as offences against social life and welfare. Now instruction in the moral laws which forbid them is by no means lacking. But when a preacher or an instructor takes them up, his discussion is apt to meet with some indifference, because his hearers take it for granted that they need no instruction. This mental attitude can be overcome and is overcome by the personality, insight, and force of the preacher or instructor. It may be overcome by freshness of treatment or an unexpected point of view. The suggestion is here made that a general treatment of the essential rôle of trustworthiness in social life followed by explanation of the way in which such faults are in conflict with it, may win many to finer understanding and stronger determination as they commit themselves without reserve to the ideals of trustworthiness thus commended.

There is no occasion to attempt the substitution of sociology for ethics in a method like this. Nor is there any shifting of motive from spiritual to social plane. As the law of God underlies social life and social life is fundamentally spiritual, the broadest understanding of social relations should offer assistance to the individual who wishes to abide by the divine ideal. Certainly the general understanding of the rôle of trustworthiness in social life ought to help the individual to make himself trustworthy, as the Christian should be. When others trust us and deal without reserve with us, the motive of making good these endorsements of love and admiration becomes very powerful in life. And no treachery seems more base than that which permits one to cheat, mislead, or deceive those who without question or compensation give us their inspiring confidence. Once the heart is opened to such an appeal, obedience to God's laws ought to be made more easy.

III.

The second of the questions presented above is, "Whom do we trust?" We meet here the problem of intelligence in giving confidence to others. One cannot live without trusting many things and many persons. Intelligence in placing trust is sociologically and morally as important as success in winning it. Intelligence in giving confidence touches on the founda-

tions of life and our relations with God Himself. Some of the larger aspects of this truth may be stated briefly, again with a view of providing a background for many axioms of Christian life.

The supreme obligation of the Christian faith is to trust the Church, the divinely appointed custodian of revelation. The Church is the interpreter of time and eternity, the mouthpiece of Christ, the final guide of human behavior as man seeks God. The authority and infallibility of the Church invite the absolute confidence of the believer. One who having had the faith and having based his confidence in the guidance of the Church, begins to withdraw it in whole or in part, for whatsoever alleged reason, simply undertakes to transfer his trust elsewhere. He cannot live without trusting. The same measure of trust at one time given to the Church may be transferred to science and scientists, to philosophy and philosophers, to the personality of a leader or to the spirit of a time or mere personal feeling, to a skeptic, a clever maker of phrases or dreamer. In such a transfer of confidence no one will proceed the whole way by independent demonstration. At some point trust will succeed proof. Assumption will replace argument, the seeker will reach out into the dark ahead of him, take a hand which he does not see and accept its leading. Neither the demonstration of the claim of the Church to divine origin, nor the history which shows her practical wisdom, nor the measure in which she brought peace to the believer, strength to character, and certainty to the conquest of doubt, will retain the confidence hitherto given. It is withdrawn in the case in question and presented elsewhere with infinitely less warrant merely as a matter of logic, not to speak of the gift of faith.

This process of transferring supreme confidence from the Church as the divine interpreter of life to any other interpretation will have its own history. The impulse may be intellectual or moral. It may be due to mere chance or to a long, unsuspected process by which these aspects may be set aside. What is held in mind is the withdrawal of confidence from the Church without escaping the necessity of placing it elsewhere. Thus understood, loss of faith involves a shifting of ultimate trust.

The young are now described as engaged in the work of revolutionizing their confidences. It is said that they trust authority no longer and they place their confidence in personal experience. The individualistic way in which so many of them make their own choices and live their own lives is undoubtedly a factor in this change. Children, when they assert independence of parental authority, give greater trust to their own feelings, or to their assumptions than their parents ever demanded of them. They accept without question custom, example, comment, and liberties in blind obedience to impulse without meeting the tests of practical human wisdom that are available. It is true that many children are badly reared and many parents make mistakes. The same is true of some teachers throughout the whole process of education. A recent successful comedy touches on this with the remark that nowadays the young insist upon making their own mistakes instead of those of their elders. Be this as it may, there is more reason, human and divine, for trusting elders than for defying them. A general view of life will show that elders err, when they do err, in the direction of safety, while the young err, when they do err, in the direction of danger.

As the young gain confidence in themselves parents seem to lose their own self-reliance in large measure. The trustworthiness which they should show rests upon emancipation from blind direction of children, ability to understand the point of view of the young, toleration of their minor faults and thoroughly good example. Much of the comment of the young is searching and accurate. They probably base their assumptions as much on the mistakes of their elders as on their own convictions. No social class builds up a philosophy overnight. The newer philosophy of the young is the outcome of many causes. It would be well for authority in home, school, and Church to study the extent to which the revolution in the trust of the young may be due to the mistakes of elders. As far as this is the case the recovery of confidence awaits marked improvement in the wisdom of elders. The Fourth Commandment fails badly when parents do not succeed in winning the confidence upon which the honoring of them actually rests. It fails badly too when the young are influenced by a public opinion of their own in conflict with this great law of God.

To adopt the words of Wagner, the economist, "Elders take liberty as a problem and the young take it as an axiom." That is, the latter believe that they will find happiness in self-confidence, in a freedom which their elders view with no little alarm. The honeyed words of a seducer may win confidence from an innocent girl who refuses it to the elders in whom she should place absolute trust. Even in a case like this it is the shifting of confidence that is the real factor.

Another illustration of the fundamental rôle of giving and inviting trust is seen in our relations to sin and virtue. There can be no Christian living without a primary attitude of trust in virtue. Every sin, taking the term in its correct sense, is an act of trust in sin. Whatever the nature of the sin or of the circumstances which lead up to it, when it is chosen, confidence is withdrawn from a virtue and deliberately placed in a transgression. One will trust sin to find pleasure, to accomplish an end, to punish an enemy, to satisfy an impulse, or to evade an unpleasant duty. In every case transference of confidence from virtue to sin appears. The claims of virtue are the claims of God. They are eternally right. No act of true virtue was ever a mistake, nor could it be. There was never a sin which was not a mistake. The way of sin in dealing with any problem whatever is eternally wrong.

Every action reflects a philosophy. Virtue is the expression of one philosophy of trust. Sin is another. Few who sin realize the implications of what they do. A sinful act is usually detached, viewed from a particular standpoint and in relation to a particular desire or situation. Probably few sinners think for a moment that their act amounts in fact to the deliberate transference of their trust from virtue to sin.

Another problem in the way that one places confidence arises in relation to the sifted experience of the race. There are many who trust their luck. They believe that the discipline and care ordinarily demanded in view of general experience may be asked of others but that luck will save one who acts in defiance of it. We meet here the work of the fallacy of self-exception at its full strength. Most of us are short-sighted, prejudiced in favor of ourselves, reluctant to surrender prejudice and inclined to revolt against the self-discipline which protects us against ourselves and our shortsightedness. Law,

business, medicine and engineering build up their wisdom largely from experience. The maxims which express this wisdom are respected by all serious men. In much the same way, character building depends on race experience, and that experience is found in maxims, proverbs and the advice of elders and of those who professedly study it in their capacity as teachers and guides.

Ancient and modern literature, fables, Sacred Scripture, spiritual and moral treatises of every kind, notably *The Imitation of Christ,* are rich in these nuggets of gold, mined from human experience and preserved for the enriching of personal life. If we single out the maxims and proverbs to be found in Revelation and distinctively spiritual sources, they enjoy double authority, human and divine, and in this way invite abiding trust. Elders as well as youth will find every mistake anticipated, every penalty for selfishness and sin foretold, every compensation of virtue commended and every subtlety of temptation and sin described. One who attempts to live regardless of the experience of the race will court only disaster. One who has abiding confidence in the lessons of that experience will find in them sources of wisdom which, in conjunction with divine grace, point the way to integrity and peace. A cursory reading of any treatise on proverbs and their lessons such as that of Trench, will impress one profoundly with the immense significance of race experience in character building and win respect for it. All of us, old and young, teacher and student, are in constant danger from the fallacy of self-exception, from belief in luck and from shortsightedness. The sermon that can release us from these dangers and induce us to place our trust in the sifted experience of the race, emancipates us from a slavery that we rarely suspect, and from ways of living which spell disaster.

IV.

Following out the line taken, we are brought to the high and comforting obligation of trusting God. When we give complete confidence to the guidance of Divine Providence, we take the way to enduring peace. Strength, resignation, spiritual insight and certainty throughout the confusion of life, come to the heart that places its trust in the wisdom and love of God.

The moment that this trust is impaired, rebellion, misery, doubt and weakness threaten entrance into life. "Though He slay me, yet shall I trust Him."

Since a preacher should always undertake to profit spiritually by his sermons, he will not neglect his own welfare if he take a line like that suggested, for the explanation of the relation of trustworthiness to Christian character and social life. The confidence placed by the faithful in the priesthood is one of the most inspiring experiences which any priest can meet. They trust his intelligence, the wisdom of his direction, the integrity of his life, the unselfishness of his zeal, and the dignity of his aspirations for spiritual insight and true piety. In this beautiful and constant trust, he may find, if he will, incentives which enable him to overcome indifference, to foster sound piety and to consecrate himself with self-forgetting fidelity to his high duty. The ambition to deserve the trust that is so generously given, to make good the endorsements which his office receives and he personally wins, will make him worthy in fact. But few will attain to the excellence that is called for by the inspiring trust of the faithful in the priesthood of the Church.

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THE CHRISTIAN REALITY.

IS it evident from the Bible that its authors were not imposters? Is it not possible that they wished to deceive us, mendaciously foisting a false religion on a credulous world?"

As quoted, the passage is an argument for tradition and an infallible magisterium against those who, accepting the Bible as God's word, reject both. Omit "from the Bible" and read: "Is it evident that the authors of the Bible", that is of the Gospels, "were not imposters?" and it becomes the question of the anti-Christian world affirming the possibility of imposture, making probability or certainty depend on the arguments alleged.

"To foist a false religion on a credulous world", is easily said. Its assumptions are unwarranted; its difficulties, great. Was the world credulous when Christianity was first preached? The question must be defined. It may mean: Was the world

ready at the word of itinerant preachers, to accept, without due motives of credibility, as the fundamental fact of a new religion, what at the time was dreamed of only in Israel, and what there contradicted all experience; namely the resurrection of its Founder from the dead, pledging the resurrection of all his followers? This is the sense of the assertors of the possibility of deception, and it is absolutely false. Make it mean that in human nature there was a reaching out for the invisible things of a supramundane world, a yearning for the divine which inclined men to listen to the motives urging them to yield to interior movements, to abandon prejudices; that there was, in a word, the preparation for faith; and it was as true then as it is now, and will be to the end of time.

The false connotes the true, a reality; the pretence to which is the falsehood. Were there no true gold, there could be no false gold. False art implies true art; false philosophy, true philosophy; false patriotism, true patriotism; and so false religion asserts the reality of true religion. The agnostic affirms unconsciously what he affects to be beyond the bounds of knowledge. But, as the poet says:

Naturam expellas furca tamen usque recurret;

and there are profound realities which refuse to be unknown.

This being so, how could, to bring men to the purest religion, to the most sublime in its aspirations, be "to foist a false religion on a credulous world"? To *foist,* is to cheat, to persuade another to accept the sham for the real. If Christianity be a false religion, where is its connoted reality, the true? One may wish to place it analogously in agnostic philosophy. But a false religion could be accepted by a credulous world, only if man, by nature credulous, reaching out to his perfection in things unseen, found in it a response to his need. The connoted true religion must, then, respond still more perfectly to his natural exigency. How could it be found in that denial of those exigencies which is the foundation of irreligion?

Religion calls for an extra-mundane object of worship, distinct from and superior to the worshipper, personal and free; upon whose free operation the worshipper depends. In modern thought individual man is but a passing phase of the cosmos, bounded by it, involved in its necessary evolution, find-

ing in it his adequate origin and term. How could such conceive the idea of worship, invent its object, or having done so, persuade others to accept both? However exaggerated a theory of evolution may be, it must hold that the seeds of future development are latent in the evolving forces. Despite all Kantism, evolution must be a process of differentiation, not of contradiction, which could not even begin. The same evolving cosmos could not give rise to religion and agnosticism.

One may say that religion is possible without a personal object. Buddhism makes the object of worship universal nature in its order, the sum of all being and movement. Positivism does the same for humanity. The expression is very inexact. Whatever be the exercise of Buddhist or Positivist, in neither case is it worship. How could man, regarding himself as a bubble on that ocean of immensity, reabsorption into which is his highest good, praise, reverence and serve what he himself is identified with; or pay the same honor to that humanity which is but his own nature multiplied? Neither could draw to real worship. Worship presumes a Lord of nature, a Lord of humanity, distinct from both, the origin of both; a Creator impressing on the creature its natural movement carrying it back to Himself, the universal Good. One can understand how man with such an interior tendency could pervert it to the worship of some individual creature which he might take to be possessed by the divinity. One cannot see how he could so pervert it as to worship what is no more divine than himself. Hence, as a matter of fact, the exercise of the Positivist is altruism; that of the Buddhist the mere elevation of himself above the common human life; neither of which exhibits a single element of true worship.

"To foist a false religion on a credulous world". The easy smoothness of the expression would imply a corresponding ease of execution that might make it an almost every-day occurrence. Let us change the phrase a little: "To foist a universal empire on an unresisting world"—Ah! that would be hardly possible. Man's social nature compels him to the love of family, tribe, nation and country. He values the individuality of each, defends its rights, resists encroachments. Indifference to national extinction is inconceivable. National life perishes only before irresistible force. Hence the world-conqueror, one

setting out to subdue all people is so rare as to be regarded as a veritabe portent. Yet we must not fail to remark that the term world-conqueror is hyperbolical. One recalls Xerxes, Jenghis Khan, and the prince of all, Alexander. Whatever his concept was, even he could not have expected to accomplish an absolute world-empire. All felt the inevitable law: "Thus far and no farther". As Burke sagaciously points out in his speech for Conciliation, the power of material rule is necessarily in inverse ratio to its distance from the centre of government. Alexander's soldiers would not cross the Sutlej; and when death had removed the master-mind, the old nationalities awoke and lived again. Even to-day are found in Central Asia traces of his passage, and we marvel at the man who in a space so brief could so impress himsef upon the memory of mankind. Yet his conquest was but partial. His successors, notwithstanding Greek names and a remnant of Greek culture, surrendered to those he had overcome, as did Clovis to the Gallo-Romans, and the Tartar to the Chinese.

To rule and obey come from man's social nature. Both are in the abstract equally good and necessary. Viewed in the concrete, to rule is appreciated speculatively as more desirable than to obey; and when one perceives in himself an actual capacity of acquiring it, to rule becomes a practical good to be striven for. The lust of universal dominion, then, is in a few extraordinary characters quite intelligible. But the desire of spreading a universal religion is not so easy to understand. The craving for power is mere concupiscence. The would-be conqueror wants it for himself, for his own glory. To get it he tramples under foot the rights of nations, the peace and happiness of communities, the lives of millions slain in battle or perishing through privation, violence, or disease. He might, it is true, combine with conquest the imposing of a universal religion as a means to consolidate his empire; doing on a large scale what James I did in England, as a matter of statecraft. Or he might seek world-empire as the means of imposing the universal religion. Thus was it with the propagators of Islam, who soon, nevertheless, followed the former course. But one who views with a single eye that spreading of a universal religion as an end to be obtained for itself, holds himself to be the instrument of a higher power. The sole possessor of

a good to be communicated to his fellows, he should give himself to his mission with the pure love of benevolence. Here is to be found a preliminary test of the true and the false. If his preaching he animated with charity, if with all the world against him, he multiplies benefits in its exercise, errors may slip in. Should violence be his only means, and self-exaltation the end, his mission is clearly false.

What has, perhaps, escaped those so ready with the facile phrase, yet most important, is that in all the world's history the attempt at universal conquest, though necessarily rare, has occurred with a certain frequency of its own. On the other hand only two religions have appeared demanding universal acceptance, Christianity and Islam. The ancient world was polytheistic not only within each state, but also between state and state, so that none thought of imposing its own worship on its neighbor. The gods were gods of a nation. If a nation was conquered, its gods were considered to be included in the conquest. The conqueror had a particular regard for his own victorious gods, but was quite tolerant of the conquered; being far more ready to pay them a passing propitiatory worship, than to run the risk of forfeiting the exclusive protection of his own divinities by procuring foreign votaries for these. Colonizers carried with them their own gods; which, however, did not displace forcibly the local gods, whatever may have happened through the natural processes of time. Monotheistic Israel was an exception. By it, in its captivities and dispersion, was renewed and strengthened the primitive tradition. In it alone was found, not indeed a formal propaganda, but a distinct provision looking to the receiving of gentiles into the covenant. In harmony with this was seen the paradox, in other nations a peculiar fear of the God of Israel: in Israel an inclination to the surrounding idolatries, all at enmity with him. Thus there was among the many a clear affinity; an evident antagonism against the One.

The promise to Abraham having been fulfilled in the coming of Christ, the one chosen nation received its complement in Christ's universal Kingdom, which became the true Israel of God, from which the Jewish people alienated themselves. By this time, too, the many nations of the gentiles had been blended into the Roman Empire. Thus, the antagonists re-

duced to two, the antagonism became more specific. Never before had Gaul or Spaniard, Greek or Scythian, African or Asiatic been summoned to worship publicly the gods of the Empire. What in the older day the Asian Greek had exacted from the Hebrew only, the Roman now demanded everywhere from the Christian, even though a fellow-Roman of purest blood. The pagan comity of divinities was contradicted by this new idea of one universal religion with its apostles going through the empire and beyond its frontiers preaching one God the Creator; Jesus Christ, God and Man, the Redeemer; God the Holy Ghost, the Sanctifier; one only God in three Persons; the spiritual resurrection from sin to grace in this world; the corporal resurrection from death to an eternal life of glory or of torment, in the world to come; denouncing as a crime unpardonable against the Triune God the worship of the deities then in possession, and demanding a thorough purification of personal and social life in accordance with the new gospel-law. The Christian was a public enemy. In him the Christian character must be effaced. He must burn incense to Jupiter; thus will he be an apostate from Christ.

Anything so momentous the world had never seen. Before the grandeur of its concept, Alexander planning the conquest of every existing kingdom, pales into insignificance. Alexander the conqueror, weeping because there was for him no further world to conquer, shows paltry in comparison with that handful from the common herd for whom there could not be even a shadow of such regret, since their mission knew no limit other than the uttermost bounds of earth and the ultimate instant of time. What opportunity was there here for the mean phrase: "To foist a false religion upon a credulous world"? It was the concurrence of the two mightiest powers, of which Apostle on one side, Caesar on the other, were but instruments. In vain would one call it but a stage in the evolutionary process of world forces. Whatever modern school one follow, such forces must be complementary, not antagonistic. The term of their activity cannot be the extinction of one, which would imply the cessation of all activity in the other, but their perfection in harmonious interaction. A salt is not the destruction of acid or alkali. Destroy every base and the acid becomes, chemically at least, an empty name; and force must lose all

reality unless it is exerted against resistance. Behind all is a supreme activity moving all, directing all to that ultimate perfection toward which all evolution must be conceived to tend. But in the concurrence, or rather concussion, which we are considering, there is pure antagonism, absolute contradiction. Each antagonist is ultimate in his own domain. His end is the extinction of his adversary's domain amongst men. There is no superior power bending and blending both to one final cosmic good. The two antagonists irreconcilable are God, and the arch-rebel, the fallen angel, the devil.

The one other example of an attempt at universal religion is Islam. Whatever may have been its early conflicts with Arabian polytheism, emerging from them as a world religion, it was arrayed against the only other world religion, Christianity. In Persia, Asia Minor, Central Asia, it was apparently victorious. From Asia it passed triumphantly to Africa and Europe, so that one might have thought Christianity doomed to perish. That the extirpation of Christianity was its aim, its doctrine proves. The Trinity, the Incarnation, grace, the sacraments, the very idea of sacrifice, the hierarchical Church, and Christian marriage, all were excluded by its new revelation and its simple creed: "There is no god but God, and Mohammed is the prophet of God."

No one will pretend that Mohammed and his successors attempted to *foist* Islam on a credulous world. Whatever they did, they did not cheat. Their argument was the plainest, the most convincing to flesh and blood, the sword. The choice lay between Islam and death, as in Imperial Rome it was between Jupiter and death. It comes then to this, that the facile phrase is confined to the one single case of Christianity; and that its formula is not to foist a false religion on a credulous world; but, to foist the falsehood of a supernatural religion on an unenlightened world.

What to modern agnosticism seems so easy, was to contemporaneous paganism a mystery. How men and women in thousands could turn from the powerful and splendid divinity of Rome to worship a crucified Jew; how they could assert against the experience of ages that He had risen from the dead to reign glorious in heaven; how, to practise that worship, they willingly buried themselves underground; how, when dragged

thence, they suffered torment and death in the glad confidence that thus they would come to the Kingdom of the Resurrection; all this contained a problem not to be solved by a phrase.

How, then, does the modern mind theorize so easily on the origins of Christianity? In the discussion of any human activity a most important element is too often neglected. An old author, on the authority of *Deut.* 2: 26-36, maintained that a neutral refusing passage through its territory to an army would become the enemy's active ally. To sneer at his doctrine in its setting of time and place would be a mistake. To apply it, permissible in the case of small armies able to observe the conditions undertaken by the Israelites, to the huge armies of today, would be supremely absurd. Similarly, to discuss constitutional writers of the seventeenth century, as if they viewed as indulgently, as the modern world, political ideas that came up and fructified only after they were dead, must end in exaggeration. The result of ignoring the actual facts of human nature is still worse. The professor, starting with so-called primitive man, evolves a social scheme, the impossibility of which neither he nor his hearers comprehend, because they do not perceive that he is discussing man, theoretically individualistic, in terms of man, essentially social; and attributing to him ideas and operations of which he would be absolutely incapable.

So it is with our present question. The modern philosopher imagines himself outside Christianity. Were such the case, he would find its very terms, not so much mysterious as without meaning, just as to the individualistic nature, "social union", the "common good", "authority", "obedience" would be ideas beyond its mental pale. The agnostic can discuss Christianity; can speak of superstition, credulity; can call the Christian religion an imposture, just because he thinks in Christian terms—*eadem est ratio contrariorum.* This he does because, though he ignores it, he shares in Adam's fall, and in the fundamental aptitude for supernatural life, the initial impulse to supernatural grace given to human nature in the Incarnation. Nor is he a stranger to the illuminations and inspirations of actual grace, that formal drawing of the redeemed creature to supernatural beatitude. He may even have been regenerated by the infusion in baptism of sanctifying grace; and in addition to all these interior dispositions, he has behind him the tradition

of nineteen centuries. If he considers well, these, and these alone, make possible for him an apprehension of Christianity. Its very reality as a religion, without any possible rival as a supernatural work, is what enables him to revile it as an imposition. That he can pretend to think it false, is an irrefutable argument of its truth. The controversy is not between Christianity and a pantheistic recognition of the supremacy of natural forces, whether combined with an anthropomorphic worship of devils, as in the older idolatries, or with the altruism of our later day, nor with any form of natural religion. The agnostic has apprehended in its claim to be supernatural, a claim that could neither have been made nor apprehended, had the Creator not elevated human nature to a relation with the supernatural. Up to the present, Christianity founded in the primary revelation of Paradise, built up on the promises to Abraham, becoming more definite in the prophecies to Israel, revealed in its fulness by our Lord Jesus Christ, preserved in its integrity in the Catholic Church, is the only supernatural religion the world has seen. Should it seem that Islam has something of a supernatural revelation, one must acknowledge that this is but a faint reflection of a Judaism, not the Judaism of patriarchs and prophets, but of Israel reprobate, rejecting the Messiah, the hope of whom had been the supernatural life of the Israel of God. As for Protestantism, it has lost bit by bit what it carried with it in leaving the Household of Faith. The Catholic Church still stands alone, no human work, but God's supernatural Creation.

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THE PASTOR AND THE YOUNG.

AMONG the many great works accomplished by Cardinal Manning none was more ardent than his struggle for the protection and safeguarding of the faith of Catholic children. When one considers some of the facts in the problem, one realizes that in some of its most baffling aspects it seems to arise from industrial conditions which, if new, are apparently lasting; that it is often the accompaniment of poverty and want, and, in some sort their penalty—fed by the evil of adult unemployment, which in its turn finds the goal of a

complete solution distant enough. But we must not be pessimistic—for with God all things are possible. The thing is to keep the end steadily in view, and not to despise the smallest advance on the way. All social reform, and this not the least, is the following of a gleam. The compass of a reasoned principle points the direction, even before the road is seen. Unfortunately, the average priest does not seem to pay much attention to the fact of "leakage" in the Church, except to lament the fact. In the meantime, while waiting a leader and definite official instructions as to what is to be done to stem the tide, let us be up and doing, and be impatient of the slowness of reform. Individual service will follow two distinct lines. It will conspire with the whole movement of reform in its attempt to seize and guide the boy as he leaves school, and it will set itself also to the harder work of salvage.

When, with interested care and self-effacing zeal, the whole problem is studied and receives the needed attention, when proper consideration is given to each movement—occupation and environment — dealing with each in all sincerity, then Christian charity and social service are firmly built upon a substantial basis. Youth needs guidance and education. We who have passed the "dangerous age" should be up and doing to prevent as many as possible of the adolescents of our parish from falling into worldly snares and enticements.

To-day we are told and read much of "flaming youth", of the deplorable lack of moral sense among the young, and we put it down to increasing freedom. The adjective "flaming" is fascinating. Some even seem to think it new as applied to present-day young people. Recently I read in a magazine how writer "A" accused writer "B" of plagiarism in using the expression "flaming youth" without due credit to writer "A". But writer "B" retorted that venerable William Shakespeare had used the same expression, "flaming youth". Possibly the story illustrates the fact that Shakespeare and his contemporaries were as much alarmed by the "flaming youth" of their day, as we are now. However, in the time of the immortal bard of Avon, daily newspapers, weekly and monthly magazines, current events of the week in movies and talkies were not quite so numerous, to say the least, as they are to-day. In other words, flaming youth in the sixteenth and seventeenth

centuries did not have the sensational advertising mediums for its "stunts" that the twentieth century so willingly and efficaciously furnishes, if it does not actually demand.

It is possible that the youth of to-day is more flaming than that of half a century ago. It is also possible that youth's present escapades are simply more universally exploited by a sensation-seeking press, and hence the impression is bruited abroad that youth is running wildly against all speed laws of civilization. There is a third possibility that we of the elder generation do not care to face, namely, that we ourselves fail to assume the responsibility toward the young that is our bounden duty, and that, instead of setting an example of moderation, of obedience to lawful authority and of self-sacrifice, we fan ourselves into complacent self-satisfaction, assuming the martyr-like attitude of him whom the Latin poet centuries ago characterised as *laudator temporis acti.* We may grant, when it can be shown with any verisimilitude, that the youth of to-day is leaping over the barriers of restraint and altruism. But who has set the example? May the older generation rightly cast the first stone of reproach?

The *New Statesman,* of London, the ablest and most level-headed of radical socialist weeklies, in a lengthy editorial on the age-youth question, wrote in part as follows: "There are many people who cannot mention the word 'youth', without conjuring up a sentimental picture of a young man, his eyes bright with idealism, his lips touched with prophetic fire—a flushed Sheeley putting on a pair of seven-league boots in order to walk between luncheon and tea to the New Jerusalem. There are undoubtedly young men and women faintly resembling this picture, but they are not average young men and women . . . Wordsworth observed with considerable wisdom that the child is father of the man. He might have gone farther and said that the young man is father of the old man." The nice people mostly begin being nice in the nursery; the nasty people are nasty from nine till ninety. There are exceptions who improve or deteriorate with time; but the ordinary octogenarian has changed little in character since he was taken out of his cradle.

More important than the physical surroundings are the social surroundings of the adolescent seeking new experience,

the differences of race, sex, and age, the economic and social disintegration of old-world ideals and conduct patterns consequent on the struggle for existence of their families in a new-world economic, political, and social environment, and the lack of organization for wholesome development in a great metropolitan city. Boys and girls, when the parents are so occupied with the struggle to make a living, do not have time to devote to the training of the children. What happens when children are left to their own devices in a social situation in which the community furnishes no constructive direction; and what appears when such children organize their own activities in response to their elemental needs of food, play, companionship, and social prestige, is clearly shown in police records.

Gangs are peculiarly American in being the outcome of the tendency to form groups which create "Fraternities". They appear to be as much concerned with fighting one another for supremacy in a district as in preying upon outsiders who venture into it. The American mechanical instinct comes out in their organization; they are teams rather than mobs.

What kind of world, one wonders, will the young men of to-day make when they, too, join the ranks of the middle-aged. For after all, it is the middle-aged who bear the burdens and supply the leadership. The young men talk of remodelling the world, but they postpone the task till youth is done and till responsibility is forced upon them.

Youth is apt to be impulsive, sanguine, hopeful, ardent, while age is prone to doubt, irresolution, deliberation. Age has experience, which youth lacks, and for which there is no substitute. It is true that these intuitions, flashes of insight, which, according to Bergson, so often advance science and philosophy, are supposed to be more frequent in youth than in age, but Bergson himself recognizes that mental jumps, intellectual mutations and flashes have little value save as they occur to those steeped in and saturated with knowledge of the given subject advanced by such intuitions and jumps. "Happy thoughts" are not always happy, and the wiser one is, the more comprehensive his knowledge, the more at home he feels in a province of thought, the more apt is he to give birth to brilliant generalizations and fecund suggestions. He who has devoted twenty years to research, experiment, and study in

connexion with a given problem—the cause of cancer, the factors in evolution, the relation between nature and nurture, to take a few examples only, is more likely to hit upon a fruitful idea than the apprentice hand, no matter how active and alert his mind may be.

Some parents wilfully neglect the training of their children, but many more fail simply because they are ignorant of the first principles of child guidance. Far worse, however, is the realization that they have not the means or the opportunity of gaining this desired knowledge. Courses in child guidance must be opened for these. Our social clinics must be equipped with men and women who are capable of giving sane direction to eager parents who are seeking this advice. Books and literature on this question must be put into the hands of those who are entering upon the marriage state. Parents must be impressed with the meaning of that old adage, "as the twig," etc.; for they must realize that the earliest years of the child are the most impressionable. Psychologists agree that the most impressionable age of the individual is before it has come to the full use of reason.

What do parents know of the psychological processes of the child? What do they know of its ambitions, its desires and emotional impulses? What shall they do under the fire of circumstances that arise in the child's life? Shall they punish, or shall they praise? Shall they allow, or shall they refuse? They are forever in a quandary, and they realize that their decision which must be given will have its bearing on the future life of the child. They have taken upon themselves the task of directing the most delicate and yet the most turbulent little psycho-physical machine in the world, and like uninstructed pilots they are making shipwreck of many young lives. Many wish to do the right thing for the child, but they do not know what the right thing is. They have rushed into marriage, and only after children are born does the full reality of their task of rearing them come home to them. A parent's chief duty is to give a child good example. What are the child's amusements? Who are its companions, and where do they go? From their own lips I have heard them confess their ignorance and their sorrow. A mother told me of late that her six-year-old boy has grown into the habit of

telling her " to mind her own business ", and knowing nothing else to do she just allows it, and hopes that little Eric will grow out of " his stubborn ways ".

The sex instinct is the most violent that the human race knows. It has limitless potentialities for good and evil, and it is no exaggeration to say that the situation with which we are confronted, as regards the relationship between the sexes, is new and entirely unparalleled in the history of the world. Women are now emancipated from the penalties which have been theirs throughout the ages. How do they use this new-found freedom? Is it a curse or a blessing? Into the consideration of such questions we must be careful to import as little prejudice and emotion as possible. But we certainly cannot solve the matter by shutting our eyes to the facts.

" What men need to-day is discipline, and they need it at the age of three," reads a sign that meets a visitor's gaze upon entering the portals of the city jail. For years, and perhaps centuries, men have been philosophically seeking the *raison d'être* of crime and criminals. Sociologists, psychologists and criminologists have held up the light of investigation to various and even contrary causes, and each then with a smile of smug self-satisfaction has cried his Eureka. Environment, heredity, physical status, psychical reaction and a thousand other causes have been proposed. Now one all-too-prominent cause has escaped the light of investigation, because it stands out too plainly, and that is the question of parental influence and direction that results in true discipline. A few modern criminologists have proposed this as an accessory or contributing cause, and have placed it within the sphere of psycho-social environment.

After some years of investigation the writer has come to the conclusion that this lack of parental influence and training is, perhaps, the predominant cause of the crime wave that now prevails in our country. There is a woful lack of parental supervision, influence, and direction, in regard to children. Much of it is the result of downright negligence on the part of those who take upon themselves the responsibility of rearing children; but in most cases it is just plain ignorance on the part of otherwise well-meaning parents. They simply do not know how to direct or supervise the conduct of their children, and

unfortunately in most instances they have no one to go to for this direction. This is true of the poor parent, and just as true of those in moderate circumstances, and even of those of the rich who still have children.

It is generally assumed that there is an "irrepressible conflict" between parents and children, or age and youth. Poets, essayists, novelists, moralists have written much on this dramatic theme, and perhaps never more positively or feelingly than during the great world-war and the unsatisfactory peace that followed it. Youth has charged age with heartlessness and cruelty, with greed and commercialism, with cynicism and contempt for spiritual values. We have been told that "old men make wars and young men do the fighting"—with all the tragic waste and sacrifice inseparable from armed conflicts. We have been told that old men control the foreign offices and diplomatic relations of states, and that their vanity, selfishness, callousness, and arrogance are responsible for most, if not all, of the contentions and animosities that beget war between nations. Youth has been urged, if not to overthrow the rule of age, at least to demand due recognition for itself, and a fair share of authority and influence in public life, in order that idealism, generosity, pity, sympathy, and faith may find expression in national and international policies. Youth has been advised to revolt in literature and art against the pedantry, dogmatism, and intolerance of age, against Puritanism, hypocrisy, Grundyism, obscurantism. Youth occasionally has revolted.

Dr. Groves singles out an important truth in saying that the chief machinery of control is self-control — a truth that the social reformer in search of a short cut through legislation to the abolition of all evil, always forgets. In dealing with the child a proper degree of independence, initiative, and freedom must not only be recognized but encouraged, for without freedom there can be no development and no virtue. A policy of repression stunts and kills, or incites rebellion, with the consequent necessity of a host of laws, all unwelcome because imposed from without. "Let the impressionable years," says Dr. Groves, "he used to lay a foundation for early self-control." No better advice can be given parents and the teacher. To permit a child to range at its own sweet will is to prepare it

not only for failure in every worthy conflict but for shame and disgrace as well.

Take that remarkable book, *Father and Son,* by Edmund Gosse. Here, indeed, conflict is significantly portrayed—conflict between orthodoxy and liberalism, or heterodoxy, in religion. The father in this story is a commanding figure who inspires respect, if not sympathy. Sir Edmund is rather harsh in the judgment he passes on his father, making little allowance for his sincerity, his hatred of sin, his conception of duty to his own family and to his Creator. But that is beside the point. The conflict in such cases is painful and often tragic; but is it a conflict between age and youth, or youth and age? The same question may be asked after reading John Muir's *My Boyhood,* or Arthur Symons' *Preface to Life.* Both of these attractive personalities write movingly of their struggles and discontents in early life under the paternal roof, of their revolt against dogmatism, unlovely "goodness" and virtue, intolerance of scepticism and independent thought.

We are living in a new age, called by some the Age of Speed. Times have changed, and time-honored customs and institutions have gone by the board. The old-fashioned home is fast passing away. The family bond has been burst asunder by the personal and independent self-seeking of the individual. Life is much more complex. Children assert their so-called personal rights at a very early age. In this respect the modern child is precocious, for the exaggerated notion of independence has had its effect upon the young impressionable mind. With the breaking up of the home, both parents and children seek their recreation outside the family circle. The streets and the theatres exert a greater influence than the common sleeping-place called home. The task of rearing children has become more complicated and in a way burdensome. Parents have not responded to this new task. Many of them would like to, but they do not know how.

What most autobiographers and biographers who describe conflicts between fathers and sons over religion, or over moral standards, or over conceptions of law, government, property, fail to note, however, is the important fact that such domestic misunderstandings and clashes are mere incidents and episodes in a great social conflict in which old and young fight side by

side. When father and son, or mother and daughter, happen to be in mutual opposition, domestic drama ensues. But there never has been a conflict between all or most of the parents, on the one side, and all or most of the sons on the other. Never in history was age at such a war with youth as such in the realm of ideas and principles.

Too many parents in these lazy days think that they can train Johnny and Mary by yielding to them. Probably they do not think deeply on the subject, but give in to childish tantrums as the only way of maintaining peace and quiet. Much current educational theory is based on the same philosophy. If a boy does not "like" algebra, let him take up carpentry. For Latin, Mary may substitute window-gardening. If neither can be taught, each can be occupied, if not with a useful, at least with an entirely innocuous pursuit. Viewing the matter objectively, it is difficult to understand how any sane teacher or parent can countenance the philosophy of the easiest way. They should know, and probably do know that the world into which these youngsters must soon be turned, is emphatically a school of hard knocks. They alone succeed in the world's examinations who have learned to do things that are hard. Young people whose rule of life is to avoid what is difficult, and to go through with those projects only which appeal to their sense of ease and comfort, are the raw material from which the wastrel, the failure, the social derelict, are quickly formed. Nothing is clearer from the history of our reformatories and penal institutions.

Half the world does not know how the other half lives; but a priest knows more than most, especially if he can get into personal touch with that shyest of the human species, a youth. He knows what the world feels like to the boy who, after his day's work is done, has little choice beyond the street and the single living-room shared by his parents and his brothers and sisters, and how different an aspect things wear to the boy who has a room of his own. He knows how very different the problem of courtship and marriage is to the boy brought up in the exclusively male world of the public school and the boy who has grown up in the more natural conditions where girls and boys are companions from an early age, and courtship is called "walking out".

Naturally enough, experience of great national misfortunes teaches valuable lessons, and awakens virtue. The experience that we are having at present of widespread suffering helps us to realize clearly the close connexion that exists between personal and national happiness. The good of the individual is bound up with the good of the race. Solidarity is no chimera. We are part of a people and we rise or sink with our nation. No class or part of the nation is independent of us, nor are we independent of any class or part of the nation. The rich and poor with whom we brush shoulders in the streets, among whom we live, whom we see and hear round about us, are ours and we are theirs. They have duties toward us, and we have duties toward them. They are our brothers. Our obligations are reciprocal. We must not see them suffer—we cannot see them suffer without suffering ourselves.

We must remember that the child is not a young adult. He is a distinct being and lives in a world of his own. From this it follows—and the peril of being misunderstood at this point is serious—that if the child does not share our outlook and our standards he also may be free from our susceptibilities.

The first right of the child and the main condition of his happiness are parents and a home; almost any kind of parents and any kind of home. And when it is affirmed that better for the child no home at all than a home in which there are strife and hate between father and mother, the answer is that this may be true in rare instances, but for the mass of child life it is untrue.

There can be no doubt that the great towns and cities are faced with a very grave situation. Youths born of poor parents are pouring forth from the elementary schools in extraordinary numbers annually, and in their anxiety to become immediate wage-earners they accept the first berths that are offered to them. They become van guards, messengers and the like, and in the course of two or three years they outgrow their positions, and they seek advancement. It is then that the critical period arrives, for the market, which is filled to overflowing with unskilled labor, becomes further congested. To obtain employment is a matter of extreme difficulty—almost a despairing task—and the glut of labor is such that even when work is secured the wages are pitiably low. On the face of

it, it would seem that the only remedy for such a disturbing state of affairs lies in the reïntroduction of the apprenticeship system, and the providing of facilities whereby boys can learn to become useful craftsmen and even specialists. It is only in the early days that such a scheme would be practicable, and it is obvious, therefore, that it must be linked in some way or other with school life.

The real problem is that of child life, and unless one begins with the child, all efforts will be futile. For the State to abandon all interest in the child when he or she leaves school is an indefensible and disastrous policy. There are occasions when parents are only nominally parents and do not safeguard the interests of the children. The non-direction and misdirection of a boy's energies immediately after he leaves school is one of the main causes of unemployment and crime. It is common knowledge that street-trading leads to a restless disposition and a dislike of restraint, and renders boys and girls unwilling to settle down to any regular employment.

May not the economic situation in which these children find themselves be as important as railroad yards, deteriorating buildings, and canal banks?

In real life the reasonable manner of entering on a career is first to decide on the kind of work to do and then seek an opening in that occupation. In practice this is not done; the boy usually leaves school with no place to go. He is anxious to join the ranks of workers, and he takes the first thing that offers, most frequently some form of "blind-alley" or "non-probationary" work. Here is the seed of all future troubles, for when a boy has been thus engaged a year or two his chances of entering a skilled trade are slight indeed. This haphazard method of starting work is almost inevitable in present conditions. The difficulties of wise vocational selection are great, intimate acquaintance with industrial conditions and opportunities is needed, and it is beyond reason to expect parents to possess this. The facile plea that parents demand a high immediate wage for their children is not generally accepted. The main cause of lack of judgment with which boys enter industry is the want of information. The modern method of conducting a single character through a number of experiences to some marked stage of development involves the assumption

that the day on which a boy leaves school he has reached a point of maturity. The majority of boys take in their stride the passage from school to university. Beverly Nichols called his school novel *Prelude,* and there is nothing in the book truer than its title.

Boys are so liable to be misunderstood and earn for themselves reproof when their intentions have been of the soundest. A boy may do something entirely preposterous and yet have a good reason for it. A "stupid" boy is quite possibly brilliant in one thing and better than anyone else at that thing. It is no guarantee that because a boy is thick-headed at school he will not become a sudden and startling success in some way when he leaves.

Religious knowledge is one thing, religion another. Whatever of religion a boy wins for himself—as far as effort can win what is a matter of grace—from the school lesson, from the Confirmation class, or from intimate communion with friends, affects the conduct of his life, the chastening of his character, and his worship in the school chapel. For him the chapel service is the centre of his school life. He is at once its merciless critic and its loyal devotee. It means much to him, though perhaps he will not acknowledge it even to himself until he has left school behind, and those responsible for the ordering of the services are engaged in constant consideration how to make it mean more.

Any Boys' Work worth considering must be able to take care of all boys desiring and needing its assistance. It must have a varied programme capable of being adapted to all conditions and must not interfere with the more important school work. It must preserve and perfect what has already been established and must also provide a practical programme of its own for those who have not found what they want.

If the boy is the father of the man, it means that the boy is the most important thing in the world. Everything done for him intelligently has its own nobility. He has a right to be helped to master the qualities which Cardinal Gibbons considered most desirable in a boy; faithfulness, plodding perseverance, persistence in doing whatever was set for him to do. These things would gain him success where genius would fail —unless it were that sort of genius which was nothing more than infinite hard work.

There is always a top dog and a bottom dog, and when you are the bottom dog you spend your time trying to evade authority; and when you are the top dog you spend your time trying to administer it. The teacher's business comes down to opening their pupils' eyes to reality.

"We are suffering to-day from a tremendous over-dose of sob-stub," said Mr. Frankau. "We get it in wave upon wave." He did not believe in sparing the rod and spoiling the child. He thought parents were in fault. No teacher had a chance with the modern child. "Look at the little beast in his home," he said.

The executive secretary of the boyologist courses is reported in a contemporary as saying: "Because of the seven and one half hours' leisure time which the American boy has each day, the home, church, and school are no longer able to supply the boy with sufficient guidance to bring wholesome citizenship. There is now need for a fourth agency, free-time guidance, properly supervised, to supplement the other three fundamental agencies, if the boy is to be given an opportunity to become a good citizen."

It may be asked what good is to be hoped from a club? Well, first of all, a great fund of innocent amusement is afforded to some seventy or eighty boys three times a week. They are taken off the streets, and induced to share, in an orderly way, in good games. They can chat with the helpers, and become friends with them. They learn cleanliness, thrift, and selfrespect, and their lives are rendered more bright.

There are, however, advantages of a deeper nature to be looked for. I do not merely refer to the good effects of the night prayers and occasional religious instructions which they receive, but to the raising of their ideals. Converse with educated and kind-hearted gentlemen has an extraordinarily good effect on these boy's lives. They are taught to look farther ahead, to be more hopeful, more patient, and more ambitious. They come to realize the possibility of a friendly brotherly spirit between rich and poor. They learn to respect order, and to combine for their mutual good. They are taught the elements of honest citizenship. They are taught to be cleanly, mannerly and industrious. The good example given by helpers, who sacrifice their evenings for their sake, cannot

be without its effect. Many boys must profit by it. Some of course will not, but it is the majority that counts. The trouble is that our young people do not confide in us.

Father Cyril Norwood says in his *English Tradition of Education* (1929): "It is based upon religion; it relies largely upon games and open-air prowess, where these involve corporate effort; it has developed an intellectual appeal on many sides which is meant to promote the growth of many diverse gifts; it has cast out Puritanism, and has no longer any fear of art or music or even the drama. It is inspired by the duty of preparing all for the service of their generation. It is by no means now the private monopoly of a few privileged schools, and it ought to spread fast to all the schools of the country."

How true! Education is based upon religion. True education never ends. Boys leave school in their early 'teens, and it is the duty of the pastor to follow up his boys. It is perfectly true that priests have other work to do; but can we honestly say that we have "done our bit"? Does the pastor leave it to his assistant priest? Does the curate leave it to his rector or superior?

The essence of the priest is that he should believe himself, however humbly and secretly, to be set in a certain sense between humanity and God. There is no escape for any of us from the responsibility. We must all wear the badge of recruiting sergeants for the army of God. One cannot write of the importance of life—we accept it, it permeates all. Spiritual forms and the activities of daily life must be coördinated. We ourselves long ago, perhaps, were made disciples of the Master, by our friendship with some priest; let us in our turn introduce our younger brothers in like manner. The priest who desires to guide his boys must above all cultivate sympathy and interest in their aspirations and daily duties. Let there be supremacy of love over knowledge, and of actions over speculations. Without these our appeal will be ineffective in our endeavor to participate in their activities and problems.

Our interest in our lads of the parish must not be confined by a reminder of Sunday Mass alone. True religion cannot be only part of a weekly programme, punctuated by work and pleasure. It is a life and spirit which must enter day by day

into the soul of the boys over whom we have charge. We should endeavor to make it possible to arrange a brief time in the evening for us to invite two or three of the same age, friends if possible, into our own study. Boys like to look round strange rooms. College groups, past trophies of our younger days will point the moral that priests can take an interest in sport. Above all, we must find our own visitors' interest. It is so very easy to wound an adolescent boy's self-confidence. It is also very mean. Patience and great care are needed, because little things now mean so much to him. A grave but genuine courtesy should be preserved in little things; but the courtesy on our side must be real: it is of no use trying to be artificial, because life gives him at this stage a power of intuition probably greater than our own. Slowly but surely will the gospel of love and sympathy absorb the boy's whole self, and attune all his tastes and occupations to the Platonic ὕμνος which is the secret of happiness.

Father Plater, S.J., was right when he wrote that "more good can be done to society by a few men steeped and saturated in the eternal truths than by a crowd of superficial busybodies. The truly unsocial man is he who lets his character evaporate in noisy bustle, in empty activity, in self-serving." [1] The true pastor must endeavor to gain a supremacy of love over knowledge, and of action over speculation. Lads of adolescent age often think themselves potential Napoleons, or, worse still, little angels. Above all be sympathetic.

N. B. Some of what appears in the above pages has been taken out of notebooks in which I wrote my own thoughts and other people's phrases. As I did not originally contemplate an essay, I have failed to record all the authorities and sources of ideas of what I have transmitted. I have somewhere been indebted to an editorial in *America*. *Omne meum, nihil meum.*

CLAUDE WILLIAMSON, O.S.C.

London, England.

[1] *The Priest and Social Action*, p. 47.

Analecta

SACRA CONGREGATIO RITUUM.

Decretum super Dubio de *Tuto* in Causa Canonizationis BB. Ioannis de Brébeuf, Isaaci Jogues et Sociorum Martyrum S. I.

SUPER DUBIO.

An, stante approbatione duorum miraculorum post indultam praedictis Beatis venerationem, tuto *procedi possit ad solemnem ipsorum canonizationem.*

Quae nunc vigent in Canadensi Domino, nec non in reliqua America septemtrionali, floridissimae dioeceses, praeter alios innumeros, quibus paullatim crevere, apostolicos labores et conatus, gloriosum etiam martyrum sanguinem, incrementi sui foecundam originem, habuerunt. Ex pluribus enim missionalibus viris, qui zelo animarum abrepti apud aborigenas incolas illarum regionum Evangelium praedicarunt, non pauci cruentam pro fide mortem invicto animo, dira inter supplicia, oppetierunt. Ex iis octo inter sodales Societatis Iesu post iudicialia acta rite expleta, a Ssmo D. N. Pio Papa XI anno millesimo nongentesimo vigesimoquinto Beati nuncupati sunt, nempe: Ioannes de Brébeuf, Isaac Jogues, Gabriel Lalemant, Antonius Daniel, Carolus Garnier, Natalis Chabanel, sacerdotes, necnon Renatus Goupil et Ioannes de La Lande, coadiutores. Horum quinque in ea, quae nunc est regio

Canadensis Dominii, martyrium passi sunt, tres vero in ea septemtrionalis Americae parte, quae ad actualem Status Neo-Eboracensem pertinet, sanguinem pro Christo fuderunt. Quos omnes primitias Martyrum in ea occidentali mundi plaga Ecclesia salutat, ut nec illic videantur sine martyrii gloria segetes christianae fidei potuisse succrescere.

Post indultam vero his Martyribus venerationem, Apostolici processus super duabus sanationibus fuere instructi, quas sanationes, servatis de iure servandis, vera esse miracula die undecima huius mensis, Sanctissimo Domino Nostro approbante, fuit decretum.

Ut Causae finis in nostro foro imponeretur, unum discutiendum supererat dubium: *An, stante approbatione duorum miraculorum post indultam eisdem Beatis venerationem,* tuto *procedi possit ad solemnem ipsorum canonizationem.*

Eapropter in Generali Congregatione coram SS. D. N. die decimatertia mensis huius habita, Reverendissimus Cardinalis Alexander Verde, Causae Relator, hoc dubium proposuit. Reverendissimi Cardinales, nec non Praelati et Consultores, sacro huic Ordini adsciti, in affirmativam concessere sententiam. Nihilominus Beatissimus Pater, maioris gratiae auxilium imploraturus, adstantes est hortatus ut preces ad Deum effunderent.

Hac itaque die, Dominica IV post gaudia Resurrectionis, divina Hostia pientissime litata, ad se arcessivit Reverendissimos Cardinales Camillum Laurenti, S. R. C. Praefectum, et Alexandrum Verde, Causae Relatorem, nec non R. P. Carolum Salotti, Sanctae Fidei Promotorem generalem, meque infrascriptum Secretarium, eisque adstantibus pronunciavit: "Tuto *procedi posse ad Beatorum Martyrum Ioannis de Brébeuf, Isaaci Jogues, Gabrielis Lalemant, Antonii Daniel, Caroli Garnier, Natalis Chabanel, Renati Goupil et Ioannis de La Lande, e Societate Iesu, canonizationem*".

Hoc autem decretum in vulgus edi et in Sacrae Rituum Congregationis acta referri mandavit die decima octava Maii anno millesimo nongentesimo trigesimo.

C. Card. Laurenti, *S.R.C. Praefectus.*

L. ✠ S.

A. Carinci, *Secretarius.*

DIARIUM ROMANAE CURIAE.

Recent Pontifical Appointments.

Privy Chamberlains Supernumerary of His Holiness:

13 March, 1930: Monsignor Thomas F. Millett, of the Archdiocese of San Francisco.

11 April: Monsignor Raphael Fuhr, of the Diocese of Los Angeles and San Diego.

1 May: Monsignor Denis Gelinas, of the Diocese of Trois-Rivieres, Canada.

Protonotaries Apostolic *ad instar participantium:*

18 December, 1929: Monsignor Hugh L. Lamb, D.D., of the Archdiocese of Philadelphia.

1 May, 1930: Monsignor Phileas Fillion, of the Archdiocese of Quebec.

Domestic Prelates of His Holiness:

13 December, 1929: Monsignor Leo G. Fink, of the Archdiocese of Philadelphia.

18 December: Monsignors Joseph M. Corrigan, D.D., John J. Bonner, D.D., Bernard A. McKenna, D.D., William P. McNally and Eugene J. McGuinness, of the Archdiocese of Philadelphia.

8 February, 1930: Monsignor Joseph B. Vornholt, of the Diocese of Concordia.

28 April: Monsignor Duane Garrison Hunt, of the Diocese of Salt Lake.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED CONGREGATION OF RITES publishes decree of *tuto* for canonization of the eight Jesuit martyrs in America—John de Brébeuf, Isaac Jogues, Gabriel Lalemant, Antony Daniel, Charles Garnier, Natal Chabanel, René Goupil, John de La Lande.

ROMAN CURIA announces officially some recent Pontifical appointments.

EUCHARISTIC CONFERENCES. IV.

Christ in the Blessed Sacrament, Our Mediator.

A. CHRIST'S LIFE OF INTERCESSION IN THE BLESSED SACRAMENT

The first and fundamental motive for a constant and loving remembrance of Christ is His having taken away the sins of the world and His reiterated forgiveness of our personal transgressions. "Forget not the kindness of thy surety, for he hath given his life for thee."

There is a further motive for grateful remembrance, for He still presently looks to our interests. His work did not come to an end on Mount Calvary, since He yet constantly intercedes for us, or as the Apostle says: "He is always living to make intercession for us". He not only asks for a remembrance on our part, but would have us beseech the Father with Him and in His name.

For even though we turn aside from Him and forget the saving work of His redemption and His Presence among us, yet is *He* ever mindful of us and of our interests. Silently His immortal life goes on adown the centuries, ever renewed through the ministry of the sublime priesthood which is made a sharer in the wonder of his power of mediation and intercession. From out the door of the tabernacle, He sees the world passing

by, apparently in oblivious indifference to His abiding Presence. Still, is He ever alert for the coming of His faithful ones. He seems to sleep in His own world, but His heart watches, watches and responds to the love that owns His Presence behind the Eucharistic silence, under the sacramental veil.

Not only has Christ given His mortal life for us, that life which He received from His Virgin Mother, but He has known how to keep up that life and prolong and spend it in our behalf. And because He became the Victim of expiation on the cross, He remains forever our Mediator and Intercessor in heaven and in the Sacrament of His love. In heaven His glorified wounds plead for us; in the Sacrament He is the daily Victim always making intercession. In heaven His sacred humanity is confined to one place, but the Sacramental Presence with its uninterrupted power of mediation encircles the earth—everywhere there rises to God the voice of His pleading, offering to His Eternal Father "a clean oblation in every place, from the rising of the sun to the going down of the same", as the Prophet Malachy foretold (Mal. 1: 11).

B. CHARACTER OF CHRIST'S MEDIATION "UNTO THE END."

St. John prefaces the last supper with the significant words: "Jesus having loved His own who were in the world, He loved them unto the end"—unto the end indeed; for the wonderful sacrament which He instituted that night was the proof of a love:

(1) which includes all men in its embrace,
(2) which reaches unto the bounds of time and space,
(3) which goes to the utmost limits of the divine power.

A boundless ocean of love, reaching mightily from end to end, reconciling heaven and earth and disposing all things sweetly, such is the Blessed Sacrament, in which Christ is our Mediator with the Heavenly Father.

I THE MEDIATION OF JESUS, UNIVERSAL IN ITS SCOPE, EMBRACING ALL MEN.

In order to become our Mediator with the Father, Christ had to descend to our level yet speak for us as the equal of God. "Who being in the form of God thought it not robbery to be equal to God" (Phil. 2: 2). But He also humbled Himself exceedingly when He came first to mediate on behalf of fallen humanity. "He emptied himself, taking the form of a ser-

vant, being made in the likeness of man and in habit found as a man". (Phil. 2: 7). Like unto us in all things, save sin, in prayer, suffering, humiliation, death. And when He had rendered the last human gift of His mortal life in our behalf, His work of prayer and mediation did not cease. Whilst on earth in human shape, He frequently prayed for His Apostles. Before choosing the twelve the Master prayed throughout the night. He prayed in a particular manner for Peter that his faith might never fail, snatching him by His power of intercession from the very hands of Satan. "Behold Satan hath desired to sift thee as wheat, but I have prayed for thee that thy faith fail not. . . ." All the Apostles were the object of His mediation when, as the great High Priest of the New Law, Jesus prayed for them the night before He died. Such a prayer of intercession had never before issued from the lips of man and ascended to the throne of God. There, immediately after the institution of the Holy Eucharist, He shows us what is the nature of His activity in this Most Holy Sacrament, an uninterrupted life of prayer and intercession. Not only for His Apostles did He pray on that occasion, but for the temporal and eternal welfare of all who, through their words, would believe in Him. Such was the beginning of His Eucharistic life of intercession, embracing all men in its scope but particularly those who, by the constant reception of His Sacred Body and Blood, should become His followers in faith and love, brothers all, in the family of the Son of God, because they ate at the same table and were nourished with the same Heavenly Food. "I pray . . . that they may be one as thou Father in me and I in thee; that they also may be one in us" (John 17: 20).

Even sinners are the beneficiaries of this all-embracing Eucharistic intercession, as were the very executioners of Christ on Calvary, for of them, He too, can say: "Father, forgive them, for they know not what they do". And though one approached the Holy Sacrament stained with the guilt of mortal sin, the mediation of Jesus in his behalf does not fail. The infinite power of God, which is here present in the Holy Sacrament, is indeed in presence of an awful powerlessness in the presence of such perfidy, like the waters of an irresistible mountain torrent congealed midway in its fall by the glacial grip of northern winter. Yet there remains the moving gentle-

ness of the Friend, the Mediator between the wrath of God and the treachery of man, which could speak in pleading accents soft and warm: "Friend, whereto are thou come? dost thou betray the Son of Man. . . .?"

II THE MEDIATION OF JESUS UNIVERSAL IN TIME AND SPACE.

The office of Mediator between God and fallen man which Christ holds in His person, was the first purpose of His becoming man. Calvary shows us how He accomplished that work of reconciliation; the Blessed Sacrament shows its continuance and perfection. Calvary is just one place on earth, and the Passion and Death of Jesus Christ just one event in history. The one is circumscribed, the other passing. But the intercessory power of Christ's sacred blood extends throughout the world and to all times. Every Catholic altar is another Calvary and every priest is another Christ. The Blessed Sacrament as the Sacrifice of the Mass gives this literal, living and real universality to the mediation of Christ. Hence the universal character of Christ's intercession for us before the throne of God, is not mere symbol or ceremony, which *recalls* the event on Calvary. He is actually living and making intercession for us, as the Apostle says, here in the very midst of the world which He has created and redeemed.

Moreover, it is Jesus Himself who is our Mediator now in the twentieth century, just as He was when the cities of Palestine knew His presence hundreds of years ago. Priests are indeed mediators, but only by a participation in the office of Christ. They are the instruments which bridge the helplessness of the Sacramental Christ, and give Him His contact with the body of the faithful and with the world at large. Through them His presence is constantly renewed over all the world, but the power and efficacy of His sacrifice and of His prayer proceed from Him alone. During His mortal life Jesus prayed—oftentimes throughout the night, more particularly in that awful night when the stream of His life's blood ran in red agony to the ground, whilst heaven and earth seemed deaf. Now from every spot on earth that shelters the Blessed Sacrament, His vigils and prayers are prolonged without ceasing night and day, throughout all ages, to the end of time, for all mankind, but particularly for those who labor, like the first Apostles, in His holy service.

Jesus has become through the Blessed Sacrament the great contemplative of our race. And by this powerful example He seems to teach us the surpassing importance of prayer and intercession. Only three years He spent in the active ministry of souls, centuries in prayer and intercession, in the ceaseless pleading of His precious Blood, which washes away the sins of the world. Though the foul deeds of men rise uninterruptedly like a noisome odor to the throne of the Most High, crying vengeance and wrath on guilty man, yet the sweet incense of Jesus' prayer ascending from all the tabernacles of earth, moves the heart of God to mercy and compassion.

There in the Blessed Sacrament we have the source whence all true spiritual activity flows. From there we should set out on our missions and thither return after apparent success or failure. Each time that we visit Him, uniting our prayer with His, we share in the office of our living Mediator; the Holy Hour is a larger participation in this great privilege and the Forty Hour's Devotion is the brave effort of believing souls to furnish a purely human counterpart to the God-man's endless, earthly vigil. They have understood and answered the inspired words of the Prophet speaking out of the mouth of the Messias: "Come, let us plead together".

III THE EUCHARISTIC MEDIATION OF CHRIST, BOUNDLESS AS THE ATTRIBUTES OF GOD.

1. God's Knowledge.—Again, the Most Blessed Sacrament takes us to the limits of the power and love of the God-man. All the resources of the divine attributes are pressed into the service of this great miracle. Here we have the infinite knowledge of God. Christ had said during His life on earth: "I know my sheep and mine know me". In the Holy Sacrament He continues to know His own, individually to the end of time and not only by name; He knows their step when they come into His Presence; He knows their voices as these rise in songs of prayer or praise. And the faithful ones of His flock know Him. They recognize Him beneath the sacramental veil, owning His divinity and humanity. Across the chasm of twenty centuries they hear that Voice which says: "This is my body . . . this is my blood". And they know that voice as the voice of the Shepherd of their souls and they hearken to Him.

Through the swirl and roar of the ages, that voice penetrates their hearts, bringing faith and conviction with it, though every other sense deny His Presence; " visus, tactus, gustus in te fallitur, sed auditu solo tuto creditur."

When His "sayings" become hard, they answer with the Apostle Peter: "Lord, to whom shall we go, thou hast the words of eternal life". His sheepfold is wider now as He rules from the tabernacle, than in the days of His mortal life; it embraces not only a single Chosen Nation, but the entire world. And as once He came to seek the lost sheep of the House of Israel, so now He pursues the lost sheep of all the nations without ever leaving the tabernacle, " always living (there) to make intercession " and drawing to Himself even those whose feet have wandered astray, drawing them by the power of His love and the charm of His sacramental presence.

2. *God's Power.*—Not only have we here the knowledge of the God-Man, but His divine power as well. Whilst on earth He went about doing good: He healed the sick, raised the dead, forgave sins in His own name. That same power is in the Holy Eucharist. Sins are indeed forgiven in the sacrament of Penance, but weaknesses of soul, gaping wounds, fierce and unbridled passions, strong resistless habits of sin, burning concupiscence, all these remain even after sin has been forgiven. There is power, a divine power, in the Body and Blood of Christ to heal these disorders of the wounded spirit; virtue, force, goes out from Him to restore the stricken soul; His Precious Blood, poured like oil and wine into the festering wounds, brings back the consciousness of that divine life which He alone can kindle in the human heart and which His power alone can restore when it has been lost. Though one be dead and corrupted in habits of sin, yet at His voice they will arise and as of old, so now, He commands that they be given to eat. And what does He offer to these weak souls? Nothing less than His Own Body and Blood, the bread of the strong. This is the power of God indeed! And if such be His power in the heart where sin has reigned, what fruits of sweetness and comfort may we not expect there where He ever holds sway? In the words of the Royal Psalmist: " They shall want nothing—he hath set them in a place of pasture, and though they should walk in the midst of the shadow of death, they will fear no

evils, for he is with them. His rod and his staff have comforted them; he has prepared a table before them against those that afflict them". (Ps. 22.)

IV THE EUCHARISTIC MEDIATION OF CHRIST REACHES THE LIMITS OF HIS HUMAN QUALITIES.

1. *His Love.*—Shorn of the marks of His Divinity and even of His Humanity, and when the power of God seems to halt, Jesus in the Blessed Sacrament manifests toward us the qualities of a loving friend: sympathy, gentleness, disinterestedness, fidelity, qualities which make of this sacrament, above all else, the Sacrament of Friendship.

When on the night before His bitter Passion and Death, His enemies would apprehend Him, Jesus permitted His divine power to appear during an instant, for at His simple declaration "I am he", they fell down, crushed to earth by the majesty of the Son of God. Yet were these enemies of Christ not deterred by this proof of His Divinity from laying violent hands upon His Sacred Person. No manifestation of power, no miracle of nature or of grace, is sufficient to supply for want of faith and love. None know the human heart as does the Son of Man, and so He allows no ray of power to appear in the Blessed Sacrament, knowing full well that His faithful ones will recognize Him, even under the humble appearances of bread. Here all is faith and love: "the mystery of faith" for us, the love of the Son of God made bread. But these suffice, faith supplying for the want of every sensible evidence in our regard and love, His unparalleled love of the human race, doing all that His divine power accomplished whilst He was on earth in mortal flesh. And because in the Blessed Sacrament He subtracts, as it were, from Himself the glorious attributes of His power, He seems to increase by so much the marks of His loving friendship, so that we behold here the ultimate fulfillment of His own words: "greater love than this no man hath".

2. *His Confidence.*—The greatest mark of love is confidence. That he might deliver us from sin, Jesus once surrendered His Sacred Body into the hands of the executioners on Calvary. To perpetuate that forgiveness, He puts His Body and Blood at the service of all men and of all ages. The confidence of Jesus in the Holy Eucharist in His creatures

staggers our imagination. We are stunned to see the Son of God come down from heaven, lodge in the womb of the Immaculate Virgin, nursed at her breast and committed entirely and helplessly to her care and protection. But yet she was His own Mother and the one spotless daughter of the human race. How different to our minds, and how far removed from such a surrender of Himself, is His action in the Holy Sacrament of the Altar! Here He puts himself not into the hands of the purest of Virgins, but entrusts the care of His Sacred Body and Blood to every priest, regardless of personal qualifications or the endowments of nature and grace, with equal, loving confidence. He is received upon the tongue and dwells within the heart of every one who approaches the holy Table, no matter how malicious that tongue may be, or how corrupt the heart. He resides constantly in a world of rapacious men, who are often inspired with enmity and hatred against Him. And being the Son of God He foresaw the crimes that this very loving confidence of His would make possible to human perfidy and baseness. He foresaw indeed, but "having loved His own who were in the world, He loved them unto the end".

Deepest love and staggering confidence of Jesus in the Blessed Sacrament are supplemented by the sweet gentleness of our Friend. From behind the door of the tabernacle He watches not only the progress of the Church in general, but of each of us individually; for this is the will of His Father, which He always performs, that of those whom the heavenly Father has given to Him not one should be lost. And so His gentle watching continues without interruption, ever waiting for the return of the lost or wandering sheep. If He could receive the treacherous Judas, oh so mildly! how much more gently will He receive the poor, weak, erring sheep.

But just as Jesus' life on earth was marked by His gentle preference for little children, the tender lambs of His flock, so too is His Eucharistic life, His long life of intercession, distinguished by a particular love for the little ones, whom He would have His apostles lead to Him in the innocence of their years. How well the saintly Pontiff Pius X understood the gentleness of the heart of our Eucharistic Friend.

3. His Union with Us.—Finally Jesus in the Blessed Sacrament fills up the measure of His friendship, loving His own

unto the end, by His own nearness to us and by bringing near to us, God and our heavenly home. Because the Word-made-Flesh under the appearances of bread, dwells in the midst of our human want and sorrows, yea! in our very heart, He knows best, all the incompleteness of our lives, all the unfulfilled desires and longings of our restless weary souls. Thus His Eucharistic prayer and intercession are always directed toward our deepest wants and our highest strivings, to the rounding-out of our faiths and hopes and loves, forming and fashioning us to the likeness of Himself.

Moreover in the Holy Eucharist Christ not only comes near to us, He also draws us gently, sweetly toward the goal of all our striving, for such is primarily the purpose of a mediator and intercessor. The Eucharist is then our nearest approach to Heaven. Nor mountain height nor deep recess of secluded vale, teeming metropolis nor isolated hut, apex of civilization nor wilds of savagery, creates a chasm between heaven and earth. Where the Eucharist is, there are we separated from the glory of heaven only by the fragile species of bread. The stable of Bethlehem, the humble house of Nazareth, the Cross, lifting above the earth its mangled burden of suffering, these alone can compare with the lowly dwelling of the tabernacle where Christ, God and Man, draws man to God, unites heaven and earth, dwelling in a silence which is a ceaseless voice of prayerful pleading, that rises and falls in measured beat of supplication, praise and thanks, the throbs of His Sacred Heart.

(*To be continued*)

JOHN A. ELBERT, S.M.

Dayton, Ohio.

A PENITENT WHO IS UNTEACHABLE.

Qu. In the course of a confession a penitent tells the confessor that she totally disagrees with the Church's stand on birth control and that after her marriage (which may or may not take place within six months) she intends to go on working and intends not to have children for two years at least.

With these dispositions can she now be absolved from her past sins?

Resp. There are two obstacles to giving the penitent absolution in the case: first, her indocility, which clings to views that are erroneous; and secondly, her intention to do what she is taught to be seriously wrong. She cannot be considered to have either contrition or purpose of amendment, or any sufficient disposition, and what is more she lacks a Catholic attitude which is of obligation.

The teaching of the Church on this point is certainly infallible and involves the *magisterium ordinarium.* The confessor simply tells her what it is and must require acceptance of it. There is no possibility of invincible ignorance or good faith. In fact, from the case, the penitent knows the teaching of the Church already, but declines to assent to it. The confessor should tell her in very plain terms that this is seriously sinful.

The penitent's intention to sin by birth control is a present unworthy disposition also.

Absolution is out of the question.

THE TELEPHONE, A SOURCE OF PRIESTLY SANCTIFICATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

Let me at the outset disclaim any notion that this ingenious and important mechanical device may be even a *causa instrumentalis* in securing personal holiness in the clergy. Rather I would like to regard it as an occasion offering frequent opportunities for the exercise of priestly virtue, especially of patience and the practice of pastoral zeal. But, alas, like the beautiful things that God made directly and saw were good, this marvellous product of man's genius is misused or not rightly availed of by some of the clergy, to whom it offers almost the advantages of a modern hairshirt.

In the first place in all simplicity it seems to me an admirable means of establishing that intimate contact between pastor and flock, so much desiderated by those pious writers who feelingly and searchingly describe the duties of the clerical shepherds. Telephone exchanges, even in thinly settled districts, are open seemingly night and day, or at least when the engaging young things who sit before those rows of blinking lights can be distracted from their gossip or the fascinating pages of the latest thriller long enough to attend to

business. Consequently, and more so now with the widespread introduction of the dial system that appeals to all civilized beings below senatorial rank, the rectory is practically in reach of the remotest parishioner at any and all times.

Seeing, therefore, that efficiency is the order of the day, and noting casually how efficient the average pastor is to avail himself of sundry other mechanical devices of help in his parish work, for example, of wonderful machines that count and bag systematically the divers coins of the republic that are passed into its hopper, sparing the devoted pastor any mental or physical labor beyond that required to turn on the electric current; or the ingenious contrivances designed to collect the alms of and for the poor and prevent them from being deflected into coffers other than parochial; or, once more, the bewildering array of finely graduated votive lights to suit any purse and calculated, doubtless through the witchery of fire, to stir in human hearts the flame of divine love; or, not to prolong the litany, the alluring methods, financially profitable, of connecting the Rituale Romanum with the oil refinery—in view of all this, I am frankly amazed to find how many of the pastoral clergy neglect the telephone, whose extended use could be of such help in rendering their pastoral care more efficient. For instance, I know of one parish in a great city where on a certain nameless night every year a special attendant is placed at the rectory telephone to receive and answer politely and accurately the agonizing calls anent Mass said that night in that city and church at an unusual hour. Think of the numbers who are thus assisted to hear a Mass of greater convenience than those to which they are accustomed. *Per contra,* as itinerants in this motor age especially know, it is like drawing teeth to extract from a sulky housekeeper or a surly priest in many localities information about parochial functions, if any response at all to telephone calls is vouchsafed.

When from these less important things the inquiry shifts to such serious matters as are involved in sick-calls, our amazement grows as we become more closely acquainted with practices connected with the use of the telephone that are unhappily becoming more rather than less common. Let me be more explicit.

Some years ago in one of the skyscrapers that beautify the business district of one of our great cities, a Catholic girl stenographer, looking out of the window in her little cell in that busy hive of industry, saw a human body hurtling past on its terrible plunge to the pavement hundreds of feet below. With admirable coolness and accurate conclusion, instead of fainting in the approved Victorian mode, this resourceful and competent female, calculating with lightning rapidity that the unfortunate man (whose trade in all probability was window cleaning) must be of her own faith, and at any rate acting automatically on the Catholic instinct to send for the priest in times of danger; remembering also that there was a rectory in the very heart of this busy section, sought to get the house on the telephone, only to be met by the impassive, impersonal, chilling response, "Private wire: not allowed to give the number"! By the time a human messenger could dash around to the exclusive rectory and return with a breathless inmate, the poor unfortunate had just drawn his last breath. The ten or fifteen wasted minutes accounted for the difference in the ministrations of the priest whose privacy had been so carefully protected by his pastor's private telephone. Exhibit, Class A.

Exhibit, Class B. A party of business men were proceeding rapidly in their high-powered car along a country highway on their road to an important meeting. They came upon the scene of a serious accident. Among the dazed survivors they found one so badly hurt as to be in danger of dying before he could be moved to a far distant hospital. One of the business men was a devout Catholic. Learning from the bystanders, that the dying man was a Catholic, he hastened to a nearby farmhouse which, fortunately, possessed a telephone. Calling the operator he was told, "Private wire", etc., in the usual sing-song tone of the exchange siren; but, persisting, and describing the urgent nature of the call, the kind-hearted goddess, who also proved to be a Catholic, violated the laws more inflexible than those of the Medes and Persians and metaphorically allowed the Catholic gentleman to beard the lion in his den. The tribe of Juda would have rejoiced in the agility displayed by this leonine member in traveling to the scene. Happily, he arrived in time to give

the Sacraments to the man before death claimed him. The Catholic gentleman and his non-Catholic friends were profuse in their thanks to this "servant of the servants of God". But imagine the dismay of these gentlemen (shall I use a stronger word?) when they learned subsequently that this shepherd in Israel had demanded of the telephone company the dismissal of the girl from their service because the contract securing his privacy through a private wire had been broken. Not content, however, with thus wreaking vengeance on a poor wight who had a glimpse of the Vision of God and thought she was doing a work of charity that transcended company regulations, he denounced her by name from the altar on the following Sunday for having violated the awful sacredness of his private wire, thereby allowing him to perform one of the great acts of his priesthood. Of course, the Statutes of the Plenary Council of Baltimore explicitly forbid denunciation by name from the Catholic altar. But I presume if the Fathers of that Council lived in these days of telephone communication they would have recognized that the crime of violating the sacrosanct privacy of a pastor of the faithful offered mitigating circumstances to excuse the denunciation; especially so as we see the efforts made on all sides to secure that invaluable privacy by those who are supposed to be the servants of their flock. Pastors, coming home from vacation for instance, finding that assistants have had installed at their own expense telephones so that they at least can be reached, have been known to rip out the little instruments that would help break down the inscrutable privacy apparently needed to maintain parish dignity.

Exhibit, Class C. When conveying a sick brother priest to a sanatorium far in the mountains, it occurred to the party to call up the rectory of a colleague in the hope of breaking the journey, as it was "toward evening". To make the necessary detour, unless sure of his being at home, would have been harmful. Radiant, then, with the joy of hearing a familiar voice, the good samaritan used a wayside telephone. But the growing gloom of the physical world was at naught to that which pressed down upon the caller as the familiar but sinister anthem came through the disk, "Private wire".

Not inexplicable, therefore, was the astonishment — and shall I say disedification,—of a cultured and zealous minister of a non-Catholic denomination who when admitted for the first time to the library or study of the Catholic priest of his town, was impressed by the sight of a telephone reposing in handy proximity to the elbow of the pastor swinging in his desk chair. Complimenting his Catholic brother on the zeal implied by its presence, he descanted upon the good use he himself and his people, rich and poor alike, made of the telephone; explaining, apologetically, that of course the Catholic brother's use was much more considerable, embracing as it did sick-calls especially. The Catholic brother administered a cold douche by carefully explaining that no one could reach him through the 'phone, as it was a "private wire" (blessed word of opulence). Startled out of his wonted suavity, the non-Catholic reverend found himself bluntly saying:

"But what do your people do when they need you in an emergency?"

"Oh," replied the Catholic brother, "same as they always did, send around for me."

I have culled these choice exhibits from my personal experience. I am sure that other and better illustrations could be furnished by those more in contact with the world, to show how an agency that could be of untold use in increasing the efficiency of the pastoral ministry and thus in contributing to the personal sanctification of those engaged in it, is deliberately eliminated by an increasing number of the clergy and solely in the interests of their own ease and comfort. And it is so unnecessary. With a properly administered household and especially in a busy urban parish with a priest on duty to take the calls, the entirely justifiable privacy of an elderly pastor can be safeguarded, and at the same time every reasonable need of the people met. And when we think of the conditions in a home into which sudden and grave trouble has come, the bewildering number of things to be done and the few helpers, if any, to do them; the value for eternity of the minutes saved; the unreliability of the usual messenger sent post-haste either with wits disconcerted by the suddenness of the event or with inaccurate knowledge or informa-

tion that proves to be a hindrance rather than a help, we must, indeed, prize beyond reason the privacy that would deny our people the quickest and surest means of access to their spiritual fathers.

In remonstrating genially with some pastors with whom I happened to be on terms of intimacy and in succeeding in getting them or at least some of them to reinstate their illustrious names in the telephone directory, I have never made bold enough to ask them who was paying for their "Private wire", the parish or themselves. A delicate question of justice might depend on the answer to that intimate question.

One bishop in our country, I am told, has gone into this aspect of the matter. In the statutes of his diocese he rules that the telephone, so far as outgoing calls are concerned, is chargeable to the parish only where pastoral calls within the parish limits are made. Of course the statute is faulty, as sometimes, and in some parishes very often, long-distance calls involving considerable expense have to be made of necessity. He himself was notorious for running up enormous tolls at rectories where he was visiting, sufficient to cause almost an apopletic stroke to the pastor opening the monthly telephone bill unconscious of what would confront him. But, at least, he had a glimmering of this delicate matter of justice in relation to the use of a telephone as a pastor's "private wire". It would seem to be a simple matter of justice that, if the people of the parish are paying for it, they should have the right to use it by having access to it. This, of course, would prevent it from being private.

There can be no question that the telephone can become an annoyance. But so can the doorbell; so can the call bell; so can any rule of life. With a grim smile the priests in a busy parish must think of the yoke of the rule in a religious house, where the inmates are so carefully protected from the invasions of the outside world, the hall porter acting as the efficient buffer. But in the parish rectory the telephone is persistently ringing, now calling for this priest on duty or that one supposedly at leisure. No time or place is secure from its interruptions. It makes itself heard amid the genial conversation of the dining-room as well as in the haze of the common room or the intimacy of the personal chamber. And its shrill call

is the evidence of the intangible rule that reminds the priest that he has been ordained to minister, not to be ministered unto. It recalls the clanging of the seminary bells which trained us to the habits of answering calls of duty. It furnishes us with multitudinous opportunities of elevating to the category of direct intentions those that are too often merely virtual or habitual. Personal sacrifice it calls for and does not allow the zealous priest to forget the injunction to take up his cross daily. Thus does it become an aid in personal sanctification.

Innumerable, too, are the opportunities that the incessant calls of the telephone offer for the cultivation of the virtue of self-control. There are so many aggravating circumstances connected with its constant use—the tragedy of incompetent, careless, impudent operators; of wrong numbers; of needless duplications, not to speak of the trying oftentimes outrageous demands upon us of which it is the channel. Some of us, more sensitive perhaps than others, are always called upon to make an explicit act of self-control as often as we are obliged to take down the receiver. I fancy that most of us envy the altogether admirable aplomb of those busy clerks we meet in railway ticket offices or in large business concerns who, despite the objurgations hurled at them, the clamorous claims of impatient travellers, the annoying foolishness of many stupid questions, calmly speak through the disk and in a low voice that simply awes by its manifest self-control. It was once my privilege to assist at the episcopal visitation of the monastery of one of the strictest of the female cloistered orders. My sense of humor was touched when I observed a neatly written card attached to each glass knob on the various doors, asking the Sisters to be careful not to touch the wood of the doors when using the knob. I confided my impression to the polite superior that it would take ages to wear out the wood. Whereupon she enlightened me as to the real purpose of the monitum. It was to enable the nuns to make a deliberate spiritual intention even while performing this humble and frequent act. What treasures of merit we could lay up for ourselves if some such monitum should prepare us to practise self-mastery from a supernatural motive every time we had to take down a telephone receiver!

Self-control would also enable us to exercise frequently the virtue of kindness. *Caritas patiens est, caritas benigna est.* So often the tinkling of the telephone bell breaks in upon our cherished privacy that it usually finds us ready to speak with manifest impatience, even with symptoms of anger—what the Scholastics call *motus primi primi.* It is difficult to repress these first impulses. But our experience will tell us that here is a wide field for the acquisition of the virtue of patience if we would set out with the premise that the telephone can be a source of sanctification.

Once we can achieve the necessary dispositions, we shall be prepared to listen patiently and answer kindly. I readily admit the difficulty in many cases. But just as when we are face to face with people we learn to dissemble our real feelings, and conquer the rebellious risings within us and register outwardly at least placidness, gentleness, sympathy and all the concomitants of kindliness, so when we approach the telephone with the consciousness that, although it is categorically among the *reliqua,* it may be used with great effect for our spiritual advancement, we will be able to correspond with the special grace needed for the moment.

Garrulousness is one of the most dreadful trials we have to meet by reason of telephone. When speaking to people vis-à-vis, our actions can obviously discourage prolonged expositions. But until television with all its attendant train of horrors comes into vogue, it is almost an impossibility to check the flow of conversation over the telephone without being guilty of the unpardonable rudeness of hanging up whilst the flood is at its height. Emphasis, of course, will enable us to do this at times, as for example when we must stop the oily vocal ooze urging us to invest in gilt-edge securities or dazzling real estate developments and forget the apostolic warning against being entangled *in negotiis saecularibus.*

Then, too, the mounting telephone bills presented monthly with dreadful regularity should warn us against the vice of garrulity on our side of the line. Some of the clergy unhappily become so accustomed to have a telephone receiver glued to their ear that it is a marvel that they are not more subject to neuralgic pains when they do come in contact with the outside air. The hampering restrictions of the three-minute

limit should make for the cultivation of a crisp, clear succinct mode of talking that would be at once an economy of words and in the language of rhetoricians "an economy of the recipient's attention;" both capable of being capitalized spiritually to the great profit of both parties on the wire. Years ago a practice obtained which I fondly trust has largely disappeared. Hours would be spent in hearing the confessions of a handful of devout penitents. Now, happily, with the crowds that throng the confessionals, while spiritual direction may suffer, a larger good is obtained on the principle of the difference between extension and comprehension. So even the monetary expense of telephoning may teach retrenchment in speech and this is apt to be a virtue.

It may not be amiss to call attention to the many acts of justice that the telephone may enable us to practise. In large cities there is a specific and rather high charge for each call. What shall we say, then, of the ecclesiastic who, too lazy to consult the directory and too confident of the accuracy of his memory, calls uselessly wrong number after wrong number, the bill mounting as each call is thus needlessly made, with the relentlessness of the ticking clock in the taxicab. Both humility and poverty can here come into play—the former to teach us to follow the sensible instructions of the company as to accuracy, the latter to make us sensitive in wasting money that comes to us mainly from the slender purses of the poor.

This same virtue of poverty would also teach us to take advantage of the concessions made by the telephone company with regard to toll calls at certain hours. There are very few rectory calls that cannot await those hours for which these considerable concessions are made. If we were duly impressed with a sense of responsibility in spending parish money, we would cultivate the habit of seeking this method of right economy.

Many other occasions for the practice of little acts of various virtues will doubtless suggest themselves to readers of more experience than I. But before concluding let me emphasize how, in the wider fields of pastoral care, in the mission of mercy and love, in the establishment of the bond between shepherd and flock, the telephone can surely become a source of sacerdotal sanctification.

POPULAR MISSIONS IN THE UNITED STATES.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

In your July number, page 35, Father John M. Beierschmidt, C.SS.R., suggests "delving into dark and dusty archives" to ascertain who was the first to give to the people organized missions, as we understand them to-day. It is a pleasure to furnish an account of some missions given one hundred years ago by the Jesuit Fathers in St. Mary's County, Maryland, during December 1829 and January 1830. We are fortunate in having a report written by one of the missionaries, Father Stephen L. Dubuisson, S.J., the first priest ordained in the Baltimore Cathedral. His ordination took place on 7 August, 1821. The Cathedral was dedicated on 31 May of that year.[1]

Father Dubuisson's report, dated "St. Mary's County, Md., February, 1830", is written in French. It is preserved in the archives of the Maryland-New York Province of the Society of Jesus, at Kohlmann Hall, New York City. We present such parts of it as show that the exercises in connexion with the Jubilee of that year were really missions.

> Father Dubuisson left Washington on 23 December in order to help Father Cary for Christmas, and it had been agreed upon that he was to preach at Newton on Christmas Day, but a dense fog prevented him from landing at Newton, and he was obliged to go on to St. Inigoes, where he found Fathers Carbery and Finegan preparing to open the Jubilee in this parish next day, and anxiously expecting assistance which had been promised. The four missionaries of Newton and St. Inigoes had agreed to join forces, and to give the Jubilee exercises together for four or five days in succession at each of the eight churches which they attended in St. Mary's County, and Father Cary, who was expecting Father Dubuisson to take his place at Newton, was himself expected at St. Inigoes, where, in fact, he arrived on the evening of the 24th, to the great joy of Father Carbery . . .

[1] *History of the Catholic Church in the United States,* 1808-1843. By John Gilmary Shea. New York, 1890; pp. 61, 63.

St. Inigoes.—25 December. On the festival of the Nativity of our Lord, the missionaries began, with the assistance of God, their sacred labors, which lasted without the least interruption for thirty-three days. From the very beginning the missionaries were led to look forward to abundant and consoling results. The weather was unfavorable; nevertheless, on Christmas Day the people crowded to church. There were many who received Holy Communion, and during the sermon many shed tears. The plan of the missionaries was to celebrate the last Mass each day at eleven o'clock, to preach once or twice each day, and to hear as many confessions as possible, even after all the other services, either in the church or at the private houses where they stayed overnight . . .

26 December. The weather could not be worse: heavy and chilling rain. Yet there were one hundred and fifty persons in church, of whom fifty received Holy Communion. St. Inigoes is a parish of four hundred communicants at most.

27 December, Sunday. Weather somewhat improved, but still unfavorable. The church was filled, and again many faces were bathed in tears during the sermon. Surely, God had deigned to pour forth His Holy Spirit; their hearts were ready. It seems that there was not a Catholic who had not resolved to gain the indulgence. Fifteen persons of various denominations were received into the Church, a most consoling sight. The new converts who approached the Holy Table for the first time numbered twenty.

St. Nicholas.—The missionaries, filled with hope after so auspicious a beginning, passed on to the parish of St. Nicholas; here there was the same zeal, the same eagerness to gain the indulgence and sweet tears during the sermons. This parish is larger than St. Inigoes, and the confessions were very numerous . . .

St. John's was the third parish to which the missionaries passed. God went before them and prepared the way by the action of His grace upon souls. One has to repeat

that everywhere they found the same eager desire to profit by this occasion of the Jubilee, in order to be reconciled to God . . . The missionaries were lodged in different houses, some of them at a distance of five or six miles from the church. They set off before daybreak to go and say Mass, and to be on hand at an early hour to hear confessions, but they always found a good number of the faithful there beforehand, waiting for their coming.

The persevering attendance of the people at church was wonderful. After the last Mass and sermon, the missionaries devoted themselves to hearing confessions, and dinner was generally put off to the end of the day. I cannot express the consolation with which my soul was filled at seeing so closely how much faith and love there are in this good people . . .

Newtown was our fourth station. The same ardor was displayed here to gain the indulgence. Many Catholics whose occupations had been of such a nature as to render the frequentation of the Sacraments difficult, offered the encouraging example of their First Communion long after the ordinary age.

St. Joseph's was then the object of our cares. The perseverance of the people in remaining in church was even greater here than elsewhere. We could not think of going away before supper-time. Many people stayed in church all day and not merely did men and women stay to confess, but they remained fasting in order to be able to receive Holy Communion, if they had the joy of being allowed. We gave Communion until sunset. This trait, though more marked at St. Joseph's than elsewhere, does not belong exclusively to that parish. At St. John's, the Sacred Heart, St. Aloysius' and Our Lady of Medley's Neck edifying examples of the same kind occurred . . .

Sacred Heart, Sunday, 17 January. In the large congregation they tell us there were at least one hundred Protestants present. The sermon was on the beautiful subject of the adorable Eucharist. The non-Catholics listened with surprising attention. Many of them had tears in their eyes. May the God of truth dissipate their prejudices!

St. Aloysius' and *Our Lady of Medley's Neck* were the last places we visited. Our experiences were repeated here. At St. Aloysius' a colonel of militia was seen in the crowd among the Negroes for nearly three hours, waiting his turn near the confessional, or on his knees near the sanctuary and at the Holy Table. Not a Catholic of any sort failed, or even thought of failing, to make the Jubilee.

The latter part of Father Dubuisson's narrative tells of a panic during the Mass on Sunday, 24 January, at Medley's Neck, when the floor began to give way. The priest did not leave the altar, and Mass was resumed after eight or ten minutes. Fortunately, no one was seriously injured.

As far back as 1807, Father Anthony Kohlmann, S.J., the most distinguished of the American Jesuits in the early days of the restored Society, was sent by Bishop Carroll to Philadelphia, to give a mission in the German parish of the Holy Trinity. In a letter to Father William Strickland, S.J., of London, dated from Georgetown, 23 February, 1807, he writes: "In a short time I am to go to Philadelphia and several other towns, to instruct the Catholics in German and English, and to hear confessions, especially of the Germans . . ." On 23 April, 1807, he writes: "I write to you from Philadelphia, where I have been sent by Bishop Carroll, to give a little mission in a German parish . . . From this, I shall pass through the greater part of the congregations of Pennsylvania composed principally of Germans, and shall finish my missionary tour by a triduum at the German church in Baltimore."

Whether or not these earlier missions deserve to be called "organized" is debatable. They, at least, show that missions, as we have them to-day, were well known features of Catholic life from the beginning of the Church's growth in the United States.

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II.

To the Editor, THE ECCLESIASTICAL REVIEW.

This is an historical question. Authentic documents, therefore, ought to have the last word in an attempt to solve it. Here are submitted a few excerpts from unimpeachable contemporary authorities. They go back long before 1851. Whether they lead to the conclusion that organized missions were introduced in the United States by the Priests of the Congregation of the Mission (Lazarists), the reader will decide.

The series begins with the Jubilee of 1825-1826. Bishop Joseph Rosati, C.M., as Coadjutor of the Bishop of New Orleans, then in Europe, promulgated the Bull of extension of the Jubilee throughout Louisiana by a Pastoral Letter in date of 16 June, 1826; and at once measures were taken in order that the people might enjoy to the full the spiritual favors granted to them. For this purpose it was determined that, wherever feasible, a series of mission instructions, lasting at least one week, should be given in the principal churches of the diocese. The first document bearing on the subject is a letter of Bishop Rosati (8 July, 1826) to Father Anthony de Sedella, of the Cathedral of New Orleans:

I have requested Father Borgna (C.M.), to go to Donaldsonville in order to preach the Jubilee: I reckoned on your kindness, being assured that you would not refuse him the permission of absenting himself from the parish for a few days.

We know that the Jubilee instructions were commenced in the Cathedral of St. Louis by Father John Timon, C.M., on Sunday, 9 November, 1826, and were to be continued for eight days. The Bishop reserved to himself the preaching of these holy exercises in the church of St. Mary's at the Barrens, of which he continued to be the pastor. And in order that the nature of these exercises might be understood, we give here a few pages of his Diary:

1826: December 3. First Sunday of Advent . . . Assisted at the High Mass. After the Gospel, singing of the Hymn *Veni Creator Spiritus*, to inaugurate the exercises in view of gaining the Jubilee indulgence. I preached to the congregation on the graces which God bestows upon us by means of the Jubilee. Text: *Adjuvantes*

hortamur vos ne in vanum gratiam Dei recipiatis; ait enim: Tempore accepto exaudivi te, et in die salutis adjuvi te. Ecce nunc tempus acceptabile; ecce nunc dies salutis. II Cor. vi. Truly, my very dear Brethren, behold now . . . During this Jubilee time, God . . . But in vain would you receive these graces, if you were ignorant of their worth. Therefore my purpose to-day is to tell you, first, how precious this grace is; and, second, what a crime it would be to fail to coöperate with it. I Point. The Jewish Jubilee was a figure of our Christian Jubilee. 1° *Reconciliation.* Sin makes us enemies to God. During the time of the Jubilee God Himself comes to you, offers you peace: He has given us the ministry of reconciliation . . . *Pro Christo legatione fungimur Deo . . . Reconciliamini Deo . . .* 2° Freedom from slavery to sin. Whoever commits sin is the slave of Satan, who holds him captive . . . *anno jubilaei egredietur cum liberis suis.* Lev. xxv, TR. 54. *Spiritus Domini misit me ut mederer contritis corde et praedicarem captivis indulgentiam; ut praedicarem annum placabilem Domini.* Is. lxi. 3° Recovery of the goods formerly possessed: grace, merits, right to the heavenly inheritance: *Anno jubilaei redient omnes ad possessiones suas,* Lev. xxv, 13. *Laetati sumus pro diebus quibus nos humiliasti, annis quibus vidimus mala. Reddam vobis quae comedit locusta et bruchus . . . Remission of our debts. Sanctificabis annum quinquagesimum et vocabis remissionem cunctis habitatoribus terrae tuae.* 4° Remission of the temporal punishment due to the divine justice. David, Moses, the Israelite people . . .

II Point. Not to respond to so many and so great graces would be a most grievous and manifold crime. 1° This is intimated to us by various parables of the scriptures of both Testaments. Parable of the fig tree, of the ten virgins, of the king who invited to the marriage feast, but especially the parable of the vine, in Is. V. *Quid debui ultra facere vineae meae et non feci?* The same is inculcated in so many words. . . . *Vocavi et renuistis; extendi menum meam et non fuit qui aspiceret; despexistis omne consilium meum, et increpationes meas neglexistis; ego quoque in interitu vestro ridebo et subsannabo* Prov. i . . . *Hodie si vocem ejus audieritis, nolite obdurare corda vestra.* Ps. xciv . . .

After Mass, the Bl. Sacrament was exposed, the Litany of the Saints was chanted, prayers, Benediction, etc.

December 5. Tuesday. Went to the church at ten o'clock for the exercises of the Jubilee. Preached on the way and means of knowing whether past confessions were made right or not. We know it 1° from our intention, 2° from our examen of conscience, 3° from our

sorrow, 4° from our good purpose, 5° from our accusation, 6° from our satisfaction. After the sermon a low Mass was celebrated by Father Permoli; and after the Gospel another sermon was preached by Father Odin (C.M.), on the necessity of working out our salvation. At the end of Mass, Litany of the Saints, exposition of the Bl. Sacrament, nine Our Fathers and Hail Marys, Benediction . . .

Dec. 7. Thursday. On account of rain the exercises of the Jubilee could not take place.

Dec. 9. Saturday. Heard confessions of the people in the church, preached on general confession 1° its usefulness; 2° facility; and at ten o'clock had the exercises of the Jubilee. Before Mass 3° necessity . . .

Dec. 10, Second Sunday of Advent. Assisted at High Mass. After the Gospel preached on Mortal sin. *Scito et vide quia malum est dereliquisse te Dominum Deum tuum.* Jer. ii. Introd. Among all the effects produced by mortal sin in the sinner's soul, the worst and most atrocious is undoubtedly spiritual blindness, and therefore the most deplorable state into which the sinner is incapable of seeing. This Blindness is awful, and the worst is that with it come insensibility and hardening of the heart. The poor sinners are as in a dream; in their delusion they spend their whole lives in sins. And what is more wretched than a wretch who has no concern about his wretchedness? They will wake up, but too late; they will wake up, but in vain. *Expergiscimini nunc peccatores. Oculos mentis aperite: Scito et vide* . . . 1° the evil committed against God, whom you have offended; 2° the evil committed against Christ, whom you have crucified anew; 3° the evil done against yourselves . . .

I Point. Definition of sin: a saying, a deed or a desire against the law of God. . . . 1. *Disobedience.* 2. *Rebellion...A saeculo confregisti jugum, dirupisiti vincula, dixisti: Non serviam.* Jer. ii, 19. *Contempt*, preference of the creature before God; mortal sin is essentially one's turning from God as one's ultimate end and turning to the creature: *Obstupescite coeli et portae ejus desolamini vehementer, dicit Dominus: me enim dereliquerunt fontem aquarum viventium, et foderunt sibi cisternas, cisternas dissipatas quae continere non possunt aquas.* Jer. ii. 12. *Violabant me propter pugillum hordei. Ingratitude: Audite coeli et auribus percipe terra; dominus enim locutus est: filios enutrivi et exaltavi, ipsi vero spreverunt me. Cognovit bos possessorem suum; Israel autem me non cognovit, et populus meus me non intellexit.* Is. ii, 2. *Homo cum in honore esset non intellexit, comparatus est jumentis insipientibus et similis*

factus est illis. II Point. *Rursum sibimetipsis filium Dei crucifigentes et despectui habentes. Ipse autem vulneratus est propter iniquitates nostras et attritus est propter scelera nostra . . .*

III Point. *Fecisti nos Domine ad te et irrequietum est cor nostrum donec requiescat in te . . . Jussisti Domine et sic est ut omnis inordinatus animus poena sit ipse sibi . . . Stipendia autem peccati mors.* Rom. ii, 23. *Contritio et infelicitas in viis eorum et viam pacis non cognoverunt.* Ibid. iii, 16, etc. After Mass exposition of the Bl. Sacrament, Litany of the Saints, Benediction.

Dec. 12. Tuesday. At ten o'clock I preached to the congregation on the duties of Christian life which are imposed upon us by the first three commandments of the Decalogue. Mass. After the Gospel, sermon on the universal Judgment by Father Odin. Litany, exposition, Benediction. . . .

Dec. 14. Thursday. At ten o'clock preached in the church on the fourth and fifth commandments. Mass. Sermon by Father Odin on the pains of Hell. Litany of the Saints, Exposition, etc.

Dec. 16. Saturday. At ten o'clock preached in the church on the sixth and seventh commandments of God. Mass. After the Gospel Father Odin preached on the divine mercy. Litany of the Saints, Benediction, etc.

Dec. 17. III Sunday of Advent. At eleven o'clock high mass. After the Gospel I preached on perseverance: *Qui perseveraverit usque in finem hic salvus erit.* Matth. x. I Point. Necessity.

II Point, Means. Communion. Exposition of the Bl. Sacrament. Te Deum. Benediction. At four o'clock Vespers in the church. Conclusion of the exercises of the Jubilee.

God was pleased to pour forth abundantly His blessings upon this parish. During the preceding two weeks the people attended with great devotion the spiritual exercises; they listened with eagerness to the instructions; they went to confession in very great numbers during these two weeks; and such was their fervor that a great many remained during the whole night of Saturday to Sunday at the doors of the church fasting up to eight or even twelve o'clock, that they might receive holy communion. Besides not a few who sat at the holy table in the course of the preceding days, one hundred and forty people of both sexes received holy communion, of whom one hundred and twenty seven received it during high Mass. In this number are not included, of course, the young men of the Seminary and the girls and nuns of the Monastery.

Anyone conversant with what is termed "organized missions" will not fail to see that we have here, in so far as the circumstances of a scattered congregation in a country place permitted, a regular mission. That was the very expression used by Bishop Rosati in speaking of these exercises a little later (29 December) in a letter to Bishop Du Bourg:

> Jubilee at St. Louis, 240 communions. In the Illinois, 80; these were given by Father Timon (C.M.). At the Barrens, a little Mission: fervor, concourse of people in the confessional; on the last day 140 communions.

In using this word "little Mission," Bishop Rosati knew whereof he was speaking: for he had had a wide experience of this kind of apostolic work in Italy before coming to the United States, having taken active part in not less than twenty-one regular missions with some of the most renowned missioners of the time. We may, therefore, believe so good a judge styling "Mission," even with a qualification, what was done in the Diocese of St. Louis on the occasion of the Jubilee of 1826.

We saw above that Father Timon had preached the Jubilee in the settlements of Illinois after he left St. Louis. Before going to the latter city, he, together with Father J. M. Odin, had done the same work at New Madrid, Mo., with much consolation, if we believe Bishop Rosati's Diary. He was eventually to evangelize much of the Middle West. Here are a few notices which have escaped the almost total destruction of the records, if any were kept, of this wonderful man's apostolic activity.

> The exercises of a spiritual retreat, preparatory to the Paschal solemnity, were given in the Cathedral (of St. Louis) during Passion week by Very Rev. J. Timon; which have been attended by the most consoling results.
>
> (*Catholic Cabinet*, 1843, p. 60.)

> . . . opened a course of spiritual exercises at Natchez for the Catholics of that place on March 13, 1845.
>
> (*U. S. Catholic Magazine*, 1845, p. 270.)

> . . . conducted a retreat at Mobile for the faithful of that city, which was very successful.
>
> (*U. S. Catholic Magazine*, 1845, p. 270.)

Both the clergy of the Diocese and the laity of this city (Milwaukee) have been blessed with the graces of two spiritual retreats conducted by the Very Rev. Fr. Timon.

(*U. S. Catholic Magazine,* 1847, p. 507.)

How this era of missionary endeavors (for the modest word "retreat" ought not to mislead anyone) came to an end, is but too well known. Father Odin had been since 1840 immobilized in the Texas missions, whereas the ever indefatigable Timon was raised to the See of Buffalo in 1847. There was no one for some time among his confréres of the Congregation of the Mission on whose shoulders the cloak could fall. Several years were to elapse before the Priests of the Mission could take again the field.

CHARLES L. SOUVAY, C.M.

St. Louis, Missouri.

WHAT THE HOLY MASS IS.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

To realize what the Mass is and how it is a sacrifice one must keep one's eyes fixed on these truths of Scripture and Tradition:

1. In the New Law there is but One Sacrifice.—Heb. 10:14.

2. This One Sacrifice was offered in the Supper and consummated on the Cross.—Council of Trent, sess. xxii; Heb. 9, 10. The Council of Trent has defined that our Lord offered Himself to the Father in the Supper. As there is but One Sacrifice this is the one He must have offered.

3. Holy Mass is the continuation of this Sacrifice.—Constant Catholic Tradition.

4. This Sacrifice is preëminently a Sin Offering.—Heb. 7-10; Matt. 26:28.

5. The sin offerings of the Old Testament shadowed it forth. —Heb. 10:1.

6. The rite of the O. T. sin offering was laid down by God Himself.—Lev. 1-7.

7. The strictly liturgical element was the handing over of the blood of the victim in the holy place and the offering of it at the altar.—Ib. passim.

8. Sacrifice is never complete till it reaches the sanctuary and the altar.—Ib. passim.

9. The One Sacrifice of the New Law is completed liturgically on the "altar" that "we have".—Heb. 13:10.

10. "The celebration of this mystery is a species of image representing the Passion of Christ, which is the true immolation of Him".—St. Thomas, 3a., q. 83, a. 1.

11. We offer in the Mass "not another sacrifice" (Ib. q. 22, a. 3, ad 2um), but "the Blood of the Passion of Christ" (Ib. q. 76, a. 5, ad 8um), "the Passion of Christ" (St. Cyprian ep. 63, n. 17), "The Sacrifice of our Ransom" (St. Augustine, Confess. bk. 9, ch. 12, n. 32).

12. "Since religious worship must express itself sacrificially, our Divine Redeemer willed that the Sacrifice once consummated on the Cross should be prolonged forever. This is done through the Mass, which is not a mere image or nude memorial of that Sacrifice but the self-same; though outwardly different."—Pope Leo XIII, Ency. *Caritatis Studium,* 25 July, 1898. The One Sacrifice was consummated on the Cross. It was not, therefore, consummated in the Supper.

The pivotal point in the whole discussion about the Mass is the relation of the Supper to the Cross. Was the Supper a complete sacrifice? Or was it only the inauguration of the sacrifice completed on the Cross?

The age-long tradition of the Catholic Church is that Holy Mass is the continuation of the Sacrifice of Calvary. This is confirmed by Pope Leo XIII in the words of the Encyclical cited above: the Sacrifice consummated on the Cross is prolonged forever in the Mass. But the Mass is the continuation also of the Supper. And it is the continuation of one sacrifice, because it is one. So the Cross must be joined with the Supper to complete the One Sacrifice that is continued in the Mass. This settles the question.

II.

Does "obtulit in coena" involve a complete sacrifice there?

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read with interest the very able critique of Father Alonso's book in the June number of the REVIEW. The real question is: Was the sacrifice offered in the Supper completed there? Father Alonso tries to show that it was, stressing especially the words we read in the preamble to the canons of the Council of Trent, where "obtulit" the supper is contrasted with "in ara crucis—oblaturus erat".

In Harper's Dictionary of the Bible, Vol. III pg. 587 we find, under the word "offer:

"Like 'korban', 'hikrib', it will be noticed, is an essentially priestly word; it denotes a formal ceremonial act".

The word "offero, obtuli" corresponds to the Hebrew words, when it is used in a sacrificial sense. It signifies primarily and precisely the part played by the priest in the sacrifice, which is the offering of the victim to God. In the Old Testament the sinner always slew the victim, and the priest made the ceremonial offering of it to the Lord. True, on the great Day of Expiation, the high-priest himself slew the victim, but this was because he, too, was a sinner, and so as sinner not as priest, he shed the animal's blood.

Some form of the verb "offero" is found in the Vulgate times almost without number. In its primary sense it always signifies the priest's part in the sacrifice, but connotes the immolation of the victim. In Gen. 22: 2 however, it denotes the formal ceremonial act of offering without the immolation, Abraham offers Isaac, but does not immolate. In Lev. 1: 3, 4, 5 it bears the same meaning, and is sharply distinguished from immolating. We see, then, that the offering does but connote the immolation, that is, designates it by implication only. The offering goes before; the immolation follows. This is set down expressly in Mal. 1: 8. "If you offer the blind for sacrifice", i.e. for immolation (coecum and immolandum).

It is plain, therefore, that offering and immolation are two distinct acts, the one signifying what is done by the priest, the other what is done to the victim.

What, then, does "obtulit" mean when spoken of our Lord's action in the Supper? It certainly means that, in His quality of priest according to the order of Melchisedech, He made the outward oblation of Himself to the Father there. Does it also mean that the immolation which completed the sacrifice was in the Supper? It would appear not, and this for several reasons. The verb "obtulit", as we have seen, while it signifies the offering, does but connote the immolation. As pointed out above, offering and immolation are two distinct acts, the one signifying what is done by the priest, the other what is done to the victim. The presumption is that "obtulit" of the Supper signifies neither more nor less than "oblaturus erat" of the "ara crucis". These are but different forms of the same verb. Now in the latter case, the word can only signify the offering; the slaying, in which the real immolation consisted, was the work of the executioners—of the sinners of the world represented by the Jews and the Roman soldiers. As willed by Christ and included in the voluntary oblation of Himself to the "Father" in the Supper, the slaying was the sacrificial immolation.

A paraphrase will best express the meaning of the first part of the Tridentine decree. Though our Lord was about to offer Himself to the Father on the altar of the Cross, yet, inasmuch as that, on the face of it, was not a sacrificial immolation, but an execution, so, in order that the sacrifice would be visible, such as the nature of man requires, He offered Himself under forms of bread and wine in the Supper, and thus instituted the Christian Passover which He ordered His disciples to offer up ever after in commemoration of His passing out of the world to the Father. He offered in the Supper and did but continue to offer Himself on the Cross. And so, as St. Paul insists in the Epistle to the Hebrews, ringing the changes upon the thing, He was "once offered" and "by one oblation perfected forever them that are sanctified".

"It was fitting," says the Apostle, "that we should have such a high-priest, . . . who needeth not daily as other priests to offer up sacrifices, first for his own sins and then for the people's, for this he did once by offering up himself" Heb. 7; 26, 27. It is plain from the whole context of the Epistle to the Hebrews that this One offering was Christ's offering of Him-

self for the sins of the world and that it was on the Cross it was consummated. But the offering was made in the Supper, as appears from Christ's own words, "the chalice of my blood of the New Testament which shall be shed for many unto remission of sins" True, the Greek has "is shed" but the present in Greek may stand for the future as well. In any case, the present would refer only to the mystic shedding which did but shadow forth the real shedding on the Cross. Certainly it was the real shedding that consummated the sacrifice, and blotted out the handwriting of the decree which was against us.

To clinch the thing. Holy Mass is the continuation of the sacrifice offered in the Supper. It is also the continuation of the sacrifice consummated on the Cross. So it was the sacrifice consummated on the Cross that was offered in the Supper, and so the sacrifice offered in the Supper was not completed there.

RT. REV. ALEX. MACDONALD
Antigonish, N. S.

PRAYERS TO BE RECITED AFTER LOW MASS.

Qu. In the REVIEW, Vol. XXIX, page 287, it is stated that Pope Leo XIII in 1884 extended to the universal Church the obligation of saying the special prayers after Mass which Pope Pius IX had decreed for the Roman diocese in 1859. The purpose of these prayers was to secure the independence of the Church. Now that this purpose has been accomplished, are these prayers to be continued to be said indefinitely?

Resp. The decree of Leo XIII, 6 January, 1884, imposing the prayers which are said after a low Mass, was meant to oblige "usque at revocationem", and was renewed under Benedict XV by the Sacred Congregation of Rites, 24 November, 1915.

The purpose of these prayers was not only the settlement of the "Roman question", but in a general manner "the conversion of sinners and the liberty and exaltation of our holy Mother the Church" all over the world. There will never be a time when such a petition is fully obtained. Until the

decrees of Leo XIII and Benedict XV are revoked, we shall have to pray after low Mass "pro conversione peccatorum, pro libertate et exaltatione sanctae Matris Ecclesiae".

GODPARENTS ANSWER AT BAPTISM.

Qu. In this parish of 45,000 souls and with only two priests to do the work, baptisms, marriages and, sometimes, funerals have to be handled in somewhat wholesale fashion. We have had as many as sixty baptisms in one group. The parents and godparents are generally from the "barrios", and can often speak and understand only Tagalog dialect. When twenty or more children are to be baptized, every second over each child turns into minutes. The strain on the children and the godparents, not to speak of the priest, of the one or two hours is very great.

The sacristan, who knows the responses and half the prayers of the ceremony in Latin, is in the habit of answering all of the questions and making all of the responses in Latin. The godparents say nothing. To explain to them would take considerable time. Their misunderstanding and slow responses would take still more time. Can you give us some light as to whether this method is licit?

Resp. The Ritual prescribes repeatedly that the godparents themselves should answer all the questions put to the infant by the priest administering Baptism. The rubric of each answer is: "*Patrinus* respondet".

If the practical difficulties of a certain country or diocese make it necessary to have the sacristan answer instead of the godparents, the local Ordinary may lay the situation before the Sacred Congregation of Rites, and obtain an indult which will legitimize a practice obviously opposed to the rubrics of the Ritual.

Pending this indult, the Ordinary may grant to his priests the necessary permission, if there is truly "periculum in mora". This will be one of the cases to which Canon 81 of the Code may be applied: "A generalibus Ecclesiae legibus Ordinarii infra Romanum Pontificem dispensare nequeunt, ne in casu quidem peculiari, nisi haec potestas eisdem fuerit explicite vel implicite concessa, aut *nisi difficilis sit recursus ad Sanctam Sedem et simul in mora sit periculum gravis damni,* et de dispensatione agatur quae a Sede Apostolica concedi solet."

WAS JEREMIAS SANCTIFIED IN THE WOMB?

To the Editor, THE ECCLESIASTICAL REVIEW.

In the discussion of "Recent Theology" in your REVIEW for May, p. 532f. appears a kind notice of an article in the *Irish Ecclesiastical Record* for August 1929 in which I discussed the question "Was Jeremias sanctified in the Womb?" The writer expressed his surprise that the question should even be raised, "so accustomed are we," he says, "to believe that the Prophet Jeremias, like St. John the Baptist, was sanctified before birth," and presumably still greater surprise was occasioned by the fact that my whole argument tended to show that the question must be answered in the negative. In addition to the authority of St. Ephrem and St. John Chrysostom, who both understood the words "Before thou camest out of the womb, I sanctified thee" (Jeremias 1 : 5), to mean "I set thee aside for the divine service, for the prophetical office," the writer adduces as the basis of my view only one reason, and one which I venture to think represents neither my argument nor the facts. In these circumstances, perhaps you will kindly allow me a few lines in which briefly to indicate the reasons which appear conclusive against an affirmative answer to the question proposed.

In the first place, the matter cannot be settled by an appeal to the authority of tradition, as there are weighty names on both sides. The evidence of St. Ephrem, however, deserves especial note, as he was commenting on the Syriac version of the Bible, written in a language closely akin to Hebrew and containing the word under discussion in a form exactly corresponding to the Hebrew. The original meaning of this Hebrew word is "to set aside for divine worship or service," whence naturally followed the meaning of "sanctify". The question is, which meaning the word has in Jeremias 1 : 4. The context is fully satisfied by the former meaning, and we should not read into a passage more than the text and context require. Moreover, it is not clear that the theology of the Old Testament had arrived at the idea of sanctifying grace; and, therefore, though the word holiness would certainly have a definite meaning as applied to adults and all capable of the use of reason, it is difficult to see in what sense internal holiness could have been understood of an unborn babe. Again, no theologian has suc-

ceeded in assigning any plausible reason why Jeremias should have been so much favored above all other Saints of the Old Law. Finally the testimony of Ecclesiasticus 49: 9 (7) appears conclusive. There we are told of Jeremias that he "was consecrated a prophet from his mother's womb". The context shows that the writer is referring to the first chapter of Jeremias, and as the Vulgate version shows the inspired writer understood the word translated "sanctified" in Jer. 1: 5 in its primary sense of being set aside for the divine service. This is borne out by the word used in the Hebrew fragments of Ecclesiasticus discovered in the last decade of the nineteenth century.

EDMUND F. SUTCLIFFE, S.J.

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OFFERING MASS FOR NON-CATHOLICS.

Qu. 1. Is it not lawful to offer Mass "privately" for the soul of a decent non-Catholic who during life was not only kindly disposed to the Church but most freely permitted his children to attend the Catholic school and their practice of this religion? By privately, I mean known to the family—no announcement made.

2. Is it permitted to offer solemn Mass, preach eulogy, for the soul of an unbaptized because a near relative gives a donation in his memory? During life he favored no church.

Resp. The new Code of Canon Law has notably mitigated the severity of the previous legislation. See Canons 809; 2262, S 2, no. 2; 1241, which Ayrinhac sums up as follows, in his *Legislation on the Sacraments*, page 106 (c): "We may apply the Holy Sacrifice, at least privately and conditionally, to all those for whom we may entertain some hope of salvation. As for the public application, we should refuse it to all who for the public and for the Church, in the external forum, and from all appearances, whatever may be the reality before God, have died outside the Church and in the state of grave sin, which excludes them from heaven and purgatory. This leads to the conclusion that in practice we may apply Mass publicly for all those to whom the Church grants Christian burial, and privately for all those whose eternal damnation is not morally certain. According to many authorities this private Mass must not be one de Requie or at least not contain the special prayer

for the deceased person. Certainly it should not be announced publicly."

Therefore it is not permitted to offer *solemn Mass* for the soul of an *unbaptized* person, because a near relative gives a donation in his memory.

PULPIT ON GOSPEL SIDE OF ALTAR, EXCEPT IN CATHEDRAL.

Qu. We are completing a new church here and there has been no little discussion as to just where the pulpit should be placed. Several priests have voiced their opinion, and they are equally divided as to whether the pulpit should be placed on the Epistle side of the altar or on the Gospel side. Nevertheless in each individual case they are unable to quote any authority to give weight to their respective opinions. It is owing to this diversity of opinion that I write you asking you to favor us with your opinion on the matter.

N.

Resp. In the *Synthetical Manual of Liturgy* by the Rev. Adrian Vigourel, S.S., professor of Liturgy in the Seminary of St. Sulpice, Paris, we read the following: (page 29, 2nd paragraph) : "The ambo has been almost everywhere replaced by the pulpit, where the priest, and sometimes, though rarely, the deacon expound Christian doctrine and make the announcements. *The pulpit should be fixed to the Gospel side of the Church except in Cathdrals,* where the pulpit is to be placed on the Epistle side, so that the preacher may be seen by the bishop seated upon his throne". (Translation by the Rev. John A. Nainfa, S.S., John Murphy Co., Baltimore, Md.).

The same direction is given in the very accurate *Ceremonial* of the Rev. L. Hebert, S.S., published in 1926 by Baston, Berche et Pagis, in Paris. On page 12, last paragraph, we read that the pulpit should be set *ordinarily* on the *Gospel side,* and in such a place and position as will make it more easy for the preacher to be seen and heard by everybody.

Those two liturgists do not quote any decision of the Sacred Congregation of Rites in this regard, nor can any such decree be found by the writer.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

The excavation of ancient sites throughout the "Near East" appears to be happily increasing in activity from year to year. The great majority of its results are of interest only to the historian and the anthropologist, and these will glean them from their authentic records. Here and there, however, such research has yielded real or fancied confirmations of inspired history, generally, as it happens, that of the Old Testament; and these are of practical interest to ourselves. Some discoveries of this class made within the past four or five years have been given much publicity, while others of equal intrinsic value have been scarcely noticed.

In this and some following papers our attention is due to several of the chief of these archeological witnesses, actual or alleged, to the Biblical record. The first in order, as it happens, deserves to be discussed to the full length of the space at our disposal in this issue.

The Alleged Mesopotamian Evidence of the Biblical Deluge.—Since 1922 a joint expedition of the British Museum and the University of Pennsylvania has been pursuing the laborious task of excavating Tell al-Muqayyar, the site of the ancient Sumerian city of Ur. How the date of the First Dynasty of Ur, and the previously missing name of its second king, were determined by the exploration of Tell al-'Ubaid, a small site four miles to the west, has already been told in this REVIEW.[1] One of the joint authors of the report of that achievement, Mr. C. Leonard Woolley, an experienced and resourceful excavator, has been the director of the expedition since its inception.

Apart from official reports, the substance of the recent discoveries on the central site of Ur itself has been given to the general public in Mr. Woolley's attractive and convenient little volume *The Sumerians.*[2] In this historical sketch, however, no direct account is given of the one discovery which, through

[1] LXXVIII, 2 ,February, 1928, pp. 192-206.

[2] Oxford: Clarendon Press, 1928.

the medium of lectures and news reports, has made the Ur excavations most generally famous. This is the alleged evidence of a great inundation, inferred to have been the same that is recorded in Genesis.

The discovery has, however, become the foundation of a most interesting and suggestive article by Fr. Eric Burrows, S.J.,[3] himself a member of the Ur expedition and an authority of recognized competence on his subject. After a brief account of the discovery itself, he passes at once to its historical setting and significance as estimated by Mr. Woolley. From this new premise Fr. Burrows then proceeds to a series of historical and exegetical inferences which are mainly his own. The importance of such a study by any Catholic scholar entitles it to careful attention.

By way of orientation, the four distinct sources of data which enter into this proposed harmony must first be briefly indicated.

1. The traces of an extensive inundation discovered at Ur. The site yielded, amongst other features, a cemetery "predynastic" to the city's imperial history, and therefore not more recent than 3200 B. C. At some distance beneath this cemetery, a vertical shaft sunk by the excavators revealed (to cite Fr. Burrows) "a layer or bank (it lies in part on the lower slopes of a mound) of clean water-laid clay, wholly free from cultural remains and containing nothing but one fossilized fragment of animal bone. This alluvial stratum is at its deepest quite eight feet thick." Both above and beneath this deposit, the shaft which served to reveal its presence passed through "relics of primitive town-life"; those beneath the flood-deposit were "flint chips and cores, three kinds of potsherds, and a baked brick of a type hitherto unknown." Virgin soil of the original plain was found a short distance beneath these remains. Similar results were yielded by another shaft sunk about 200 yards away. Fr. Burrows concludes:

> We have, therefore, found evidence of a flood of extraordinary depth which overwhelmed, to all appearance, the primitive civilization of the Euphrates valley. It is obvious to identify this with the Great Flood of the native tradition.

[3] "The Discovery of the Deluge", in *The Dublin Review*, January, 1930, pp. 1-20.

2. The evidence of this "native tradition" supplied by the Assyro-Babylonian "king-lists".[4] Their division of Mesopotamian history into two periods—before and after "the Flood"—is well known. The reigns ascribed by these records to ten prediluvian kings sum up to the mythical period of 432,000 years. The dynasty with which the imperial history of Kish begins, designated as "the first after the Flood", enumerates reigns varying in duration from 410 to 1200 years each; the next following (that of Uruk, or Erech) has figures almost as much inflated. Thereafter, through a long series of dynasties established at different centers, the individual reigns are usually of normal length. An interesting accession to this group of data has been known since 1923, in the form of an ancient Sumerian version of the dynastic tradition. This makes the prediluvian kings eight in number,[5] and the sum of their reigns to amount to 241,000 years.

3. The literary witnesses to a Mesopotamian flood-tradition hitherto known. These are five in all. (a) The only prose account—Eusebius's well-known summary of the narrative of Berosus, a Babylonian priest of the third century B. C. This, of course, is preserved only in Greek. (b) A Babylonian poetic fragment of thirteen imperfect lines, variously ascribed to periods from 1700 to 2100 B. C. (c) An Assyrian fragment of seventeen lines, mostly complete, dating from a royal collection of the seventh century B. C., but possibly older. (d) The best known of all original Mesopotamian sources—the lengthy and elaborate passage from the Epic of Gilgamesh, consisting of 205 lines, and furnishing those striking parallels with the narrative of Genesis which have been so widely emphasized. (e) Since 1916 we have been in possession of an ancient Sumerian form of the story; its fragments, interspersed with long lacunae, sum up to 58 lines. The two sources last mentioned are of greatest interest and value, the Sumerian legend, while very imperfect, showing such marked affinity with the Gilgamesh version as to indicate that the latter, though no older in its finished form than the Assyrian period,

[4] See issue of February, 1928, pp. 195-6; more fully, Langdon's chapter on "The Earliest Traditional Dynasties" in *Cambridge Ancient History*, Vol. I, pp. 364 ff.

[5] Not quite conveniently for the one-time ascription of the ten antediluvian Patriarchs of Genesis to the ten prediluvian kings of Assyro-Babylonian legend.

must have depended on far more ancient sources. It would appear that Fr. Burrows virtually identifies the witness of these two sources, since his occasional references to "the Sumerian tradition" of the Flood seems to look to the Gilgamesh version for particulars.

4. Finally, the inspired record of the Deluge, preserved in Genesis.

The ascent of these four steps offers a tempting prospect to the interpreter of ancient history. Whether or not it be "obvious to identify" the inundation proved by Mr. Woolley's discovery with "the Great Flood of the native tradition"—and some reason for doubt will presently appear—the inference is hardly forced or unnatural. This would prompt one, first, to compute the age of the deposit from its determinable adjuncts, and to date from that age the First Dynasty of Kish, with which "after the Flood, the royalty again came down from heaven", as the Sumerian scribe parenthetically observes. But, in turn, this Flood of the dynastic lists can hardly be another than that of the Gilgamesh Epic and its earlier Sumerian prototype; for whence else had the native poets their inspiration? And finally, no one reading the Gilgamesh version can seriously doubt that its historical substratum is furnished by one and the same original event which the record of Genesis describes with a purity and a dignity so incomparably superior. If, then, a permanent effect of one and the same "Flood" which must have been the theme of all these records, has actually been brought to light beneath the still later site of ancient Ur, it is not surprising that some attempt should be made to press its testimony into service in the exegesis of Genesis itself.

Fr. Burrows insists that his own effort in this direction is merely tentative in its exegetical character. On this side of his argument, moreover, he shows himself both conversant with the norms of exegesis inviolable to every priestly expounder of God's Word, and also thoroughly loyal to them, while the reverence of his manner of approaching his subject relieves his somewhat novel conclusions of any savor of careless speculation. Moreover, apart from its exegetical scope, his article repays reading for its scholarly handling of a mass of varied detail, and its generally suggestive tone. Fr. Burrows'

study is a worthy approach to a worthy theme; and it would be matter of much regret to myself if the points of dissent from his opinions which I shall feel compelled to record, should seem to assume anything like a tone of censorship.

He justly infers, at first, that the cause of an alluvial clay deposit attaining a thickness of eight feet must have been a flood of extraordinary depth, and therefore of wide extent. He further infers (doubtless from evidence personally observed and weighed) that this inundation formed an actual interruption to the progress of a civilization which might otherwise have been continuous—not, for example, that it flooded a tract formerly inhabited, but vacant at the time. To these premises is added the palmary evidence of his whole position as supplied by the excavations themselves. Comparing the cultural remains found above and beneath the layer of flood-deposit, a marked difference appears. The pottery of the older civilization beneath it was of two principal and distinct classes; one, a more primitive hand-made type decorated with designs in pigments; another, wheel-made and unpainted, evidently a later advance on the other type. But above the flood-drift only the latter of these types of ceramic appears. It would seem, therefore, that the makers of the painted pottery had perished in the flood that left its traces here, while those who survived to perpetuate their art were the authors of the more mechanical and better finished but unpainted pottery. But what of these two classes of inhabitants? The latter are naturally referable to a more organized and cultured life within walled towns, though still ancient, and unquestionably Sumerian. As regards the former, there is further evidence at hand from the previous excavation of Tell al-'Ubaid. They were marsh-dwellers, if not earlier in period, at least "more primitive" in culture than the neighboring builders of the Sumerian cities. They lived in huts made of a wattle of reeds reinforced with wood and clay, and caulked with bitumen—flimsy habitations as compared with the brick houses of the town-dwellers. After a brief discussion of their pottery and its place in a wider history, Fr. Burrows writes:

Such being our information about the people of the painted pottery, who were destroyed by the Sumerian Deluge, the theory of our Director is as follows. Before the Deluge there lived in southern

Iraq two peoples: the people of the painted pottery, relatively primitive, dwellers in villages of reed-huts; and the more advanced Sumerians, townsmen, people of the machine-made but unpainted pottery. The Sumerian culture was not extinguished by the Deluge. The Deluge affected especially the primitives of the villages: in Sumer their culture was extinguished, though it survived for a time in Akkad [the ancient Semitic group of cities some fifty miles farther up the river].

We are next recalled to the Gilgamesh version of the Deluge. "It is most noteworthy that in the principal native tradition the *reed-hut* is prominent. The gods in council planned to destroy men: Ea, the god friendly to the hero, may not tell him the secret, so by a subterfuge . . . he tells it to the walls of the reed-hut." The familiar lines are cited. Then,

. . . the tradition enshrines the valuable fact that the man of Shuruppak belonged to such a people of the reed-huts as was revealed at el-'Obeid. That the reed-hut was the hero's house—and a house of el-'Obeid type—seems to be evident. "Pull down the house! Build a ship!" Later follow details of the construction, and of the abundant bitumen employed. Apparently the Deluge-ship is formed from the house-walls (of timber, wattle and bitumen-daub as at el-'Obeid) with renewed bitumen to make it water-tight.

And, more than "apparently", a whole village of the al-'Ubaid huts would not have sufficed for a ship of the dimensions recorded—a point in passing which may suggest some discrimination as to other "valuable facts enshrined" by *this particular version* of the native tradition.

After carefully discussing the various names assigned to the chief survivor of the Flood in different ancient sources, Fr. Burrows concludes:

I suppose, then, (1) that the hero of the Deluge—that is, Noe—in spite of his Sumerian name in Sumerian legend, which is evidently posthumous, need not be believed to have been a Sumerian; being a chief of the people of the reed-huts, the presumption is that he belonged to their race; (2) that this race may possibly have been Semitic in speech, but as likely as not was, at least in origin, Caucasian; and (3) that in any case this people may have been related through common origin and subsequent contacts to the Subaraean or Hurrian population found further north. The question of the original name of "Noe" is left open.

The transition of the argument from Babylonia to Genesis, already established here, is now more expressly introduced:

> This, as I see it, is the present state of the questions raised by the new discoveries. More will be learned of the prediluvian people and of the Deluge itself when, at the time when this article is published, our Expedition is again at work. Meanwhile I have confidence in our principal results sufficient to justify a collation with the Biblical narrative of what is unquestionably the same Flood. Indeed, since the theory of the Deluge published by Mr. Woolley seems likely, in the main, to win general acceptance, such a comparison is almost exacted. If the interpretations which I shall now tentatively adopt or propose are accepted, our principal results will be seen to agree wonderfully well with the main lines of the Biblical history. It is not claimed that these interpretations are certain in themselves: it will be enough for the purpose of our comparison if they are probable and legitimate.

Of course, the flood which left its traces beneath the site of Ur, although a great one, was very far from worldwide in extent. This point, as all are aware, involves no difficulty. Not so easily solved, however, is the question whether or not we are divinely assured in Genesis that the deluge there related exterminated all mankind except the inmates of the ark. This the Mesopotamian deluge certainly did not accomplish.

> If, then, there are theological reasons sufficient to prove the ethnographical universality of the Deluge, it must be concluded that the apparent discovery at Ur of traces of the Great Flood of the tradition is illusory. But it does not seem that such reasons exist: the restriction of the catastrophe to a part of mankind has found Catholic defenders for many years.

This statement (confirmed by a reference to Mangenot) [6] is quite correct. But it is also true that the great majority of Catholic exegetes are distrustful of this admission, especially because of a *probable* right of the *analogia fidei* (involved in a certain patristic consensus on I Peter 3:20-21) to hold us to the anthropological universality of the Deluge of Genesis. This is at least reason to be satisfied with nothing less than the most convincing proof of the contrary.

[6] In Vigouroux's *Dictionnaire de la Bible*, I, 1356.

Fr. Burrows passes on to the two antediluvian races of Cain and of Seth, acknowledged by the record of Genesis. He aptly remarks that "the people of the ark belong to the Sethites, not to the people of the cities"; but his observation that "the latter are not explicitly said to have been involved in the catastrophe", has no value apart from the prior question, whether all men except the ark's inmates were or were not destroyed. There is nothing "explicit" in Genesis about the fate of either stock alone; it repeatedly affirms the destruction of every air-breathing animal within the inundated region. However, Fr. Burrows would (tentatively, of course) identify the Cainites with the town-dwelling Sumerians, and the Sethites with "the primitives" of the reed-huts and painted pottery.

Next he approaches the distinction made in Genesis 6: 2, between "the sons of God" and "the daughters of men". Here, for once, it is impossible not to question the adequacy and balance of his presentation of the actual exegetical evidence. The normal interpretation — that these phrases, taken in their whole context especially, simply signify "Sethite men" and "Cainite women"—is here termed "the later Christian interpretation", as if it were unknown to the Fathers, even as early as St. Ephrem. On the other hand, the fancy that "the sons of God" were superhuman creatures, of something like an angelic order, and the "daughters of men" simply women of any extraction, is thus approved:

> According to ordinary Hebrew usage *sons of God* should mean supernatural beings, angels: and so, in fact, the term here is understood by early Jewish tradition in part, by early Christian tradition almost universally, and by all independent moderns.

The coloring of authority thus given to the interpretation "angels" appears to fade in the light of a few facts. The Hebrew phrase *beney 'elohim* means "angelic" or "superhuman beings" in just four passages of the Old Testament: Job 1:6; 2:1; 38:7; Psalm 88:7. All of these, being strictly poetical, supply no norm of "ordinary Hebrew usage" in historical prose. The historical passage in question (Gen. 6:2) relates that these sons of God "took to them wives", an action on the part of an angel nowhere else insinuated as even

conceivable. The "early Jewish tradition" that matters here is that of the inspired writers themselves; tradition of the legendary type determines nothing. As to "early Christian tradition" having inspired that majority of writers of the patristic age who leaned to the notion of angels in this passage, Hummelauer has discredited that explanation with his usual thoroughness and discrimination.[7] He incidentally shows in the same connexion that, whatever the various sources of the idea itself, its actual prevalence in patristic exegesis could hardly be called "almost universal", with four such prominent names against it (and not these only) as those of Ephrem, Chrysostom, Theodoret and Augustine. And as for "independent moderns", what manner of men are they? I know of few who reserve the designation.

Not that Fr. Burrows himself embraces this explanation of "sons of God" in his harmony of Genesis with the findings of Ur. He mentions evidence that Sumerian religious rites included a "ritual marriage" in which "men took the place of gods", and consequently thinks it plausible "that the reality behind the allusion in Genesis is the religious prostitution (originally a fertility-magic) which may well have been the outstanding scandal of Sumerian religion to the men of Israel". But, apart from the probability that in such a case some other title than "sons of *God*" would have been used by Genesis to designate these pagan worshippers, there is nothing to suggest that the phrase "they took to them wives" means anything else in Gen. 6:2 than elsewhere in the Old Testament. Evidently, regular and normal matrimony is in question — possibly, though not clearly, polygamous. What the whole record stresses in this almost casual set of phrases, is the rise of what we now call "mixed marriages" between a race possessing the original cult of the God of Eden, and another race long since banished and apostate, though further advanced in material arts. The reason is stated simply enough: the mere physical attractiveness of the women (not necessarily peculiar to their own stock, however) had come to seem a sufficient motive to a people long since "called by the Name of Yahweh" (Gen. 4:26), to unite as freely as they pleased with another people whose paganism was certain to make them

[7] *Commentarius in Genesis*, 1895; p. 212.

indifferent to their origin and responsibility. At least, I cannot help preferring this simple and obvious explanation of the origin of that "corruption" and "violence" which demanded the Deluge, to the following conclusion:

> The "daughters of men" would represent, at least inclusively, the good race dominated and corrupted by the Sumerian rulers; the Deluge would have been sent to destroy the corrupted race as well as to carry certain blameless survivors to a new land.

So here we have the probable explanation of the Deluge narrated in Genesis, once it can be interpreted in terms of ancient Mesopotamia. A good race is corrupted by evil-living oppressors. Its women are the victims, and therefore the corrupted. "The Deluge would have been sent" to destroy both men and women of the race of the oppressed; the same Deluge left the corruptors themselves unharmed behind their city walls. Who can rest satisfied with this, even as a merely "probable" interpretation of Genesis?

The rest of Fr. Burrows' proposed harmonization, while interesting, is less substantial than the foregoing, and need not engage detailed attention. He sums up in the following paragraph:

> . . . It is found that in this respect—that is, in the main lines of the history—Genesis is probably in remarkable agreement with our reconstruction. The extent of the agreement is indeed rather surprising, for the question arises how it is possible that the Hebrews can have got behind the old and native traditions of Sumer, the land of the Deluge. I have therefore given reasons for thinking that they may have been at some time in close contact, perhaps even fusion, with people culturally and racially related to that non-Sumerian people of the painted pottery to whom belonged the family of Nahmaulel-Noh.

The question here recorded is certainly suggested by the viewpoint that has been maintained throughout; but is the latter sound in all its bearings? It will be noted that the theory has no coherence unless connexion between the flood-deposit at Ur and the deluge recorded in Genesis is made through the Gilgamesh version of the Mesopotamian tradition. For the "reed-hut" is essential to any identification of the "two

peoples", and we know of it in deluge-literature only from the Gilgamesh version. But how much of this particular version of the story may be mere matter of local and legendary adaptation? Shuruppak, for instance, as the center of the flood, and the home of its survivors; the false pretext given by Utnapishtim for preparing to sail away; his parting feast to his fellow-citizens; the "ship" itself (no "ark"); the pilot and his family—all of these may be as purely matters of addition and corruption as Enlil, Ea, and the rest of "the gods" assuredly are. Then so also may be the reed-hut, the only point of logical contact with the marshmen of al-'Ubaid and the people of the painted pottery, and hence the only point of such contact with the bed of clay beneath the site of ancient Ur. The latter, then, has no bearing on Genesis as yet made evident.

But the case against it does not rest with mere negation. Apart from the Ur discovery, it is difficult to conceive of Sumer as "the land of the Deluge" primarily and preëminently. The Hebrews never needed to "get behind the old and native traditions of Sumer", for these, however old, were not native. Any complete account of a vast and fatal inundation, however ordinary or crude in form, would naturally ascribe that phenomenon to some evident physical cause. The excess of water must have some source. In Genesis it has two: an abundant rainfall of forty days, and the "sources of the great abyss broken up". In "the old and native traditions of Sumer" according to the Gilgamesh version—the only source complete enough to give us the cause of the Deluge—*that cause is rain alone,* about the last thing it could possibly have been *in fact* if the Deluge had had its center or the hero his origin there. Here, at least, is no local adaptation, but rather a local impossibility; here is a clearly exotic note, imported as part of a tradition whose origin must have been other, and older, than Mesopotamian. The annual floods of the Euphrates, which would furnish the Sumerians with their most familiar example of inundation, must always have been due, as they now are, to the Spring thaw in the Armenian mountains. That, instead of merely a Spring freshet of extraordinary proportions, seven days of continuous rain should avail to cover the broad plain and even submerge Shuruppak, may perhaps have been some-

thing that an ancient Sumerian could *imagine*. But it is nothing that any ancient Sumerian ever *saw*, as it ought to be in Fr. Burrows' hypothesis. Hence the Sumerian tradition's own account of the cause of the Deluge was not of Sumerian origin.[8] Neither, then, in all probability, was the tradition itself.

To come down, finally, to the very first link in the chain: one actual inundation of great proportions and devastating effect does seem to be an outstanding feature in Mesopotamian tradition; but was that the flood whose deposit has been unearthed at Ur? Already there are rival claimants in the field. Some sixty miles farther upstream from Ur lay the very ancient Akkadian city of Kish, whose first dynasty "after the Flood" is said to have restored kingship to the earth. Beneath its site, about two years ago, there were unearthed *two distinct* diluvial deposits, so similar to the one at Ur that they have been promptly displayed[9] as "complete evidence of the great flood recorded in Genesis and also evidence of a flood of similar proportions". This statement (from a brief unsigned report, to which alone I have access at present) is made on the authority of Professor Langdon. The later of these two deposits, dated at 3400 B. C., is taken as the effect of the Biblical Deluge. The earlier is dated at 4000 B. C. Readers of Fr. Burrows' article will notice that, in computing the age of the Ur deposit, he happens exactly to split the difference by arriving at 3700 B. C. With which of the three, after all, is it "obvious to identify the Great Flood of the native tradition"?

We must wait at least yet awhile before archeology—with all its precious services to the truth of inspired history—either supplies direct evidence of the event recorded in Genesis, or at least furnishes less directly such historical data as may serve to illuminate, rather than to confuse or even belittle, the sense of that sacred narrative.

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[8] For an exhaustive and convincing statement of this argument, see Clay, *The Origin of Biblical Traditions*, pp. 150-160.

[9] *Scientific American*, August, 1929, p. 151.

Criticisms and Notes

THE VATICAN COUNCIL. The Story Told from Inside in Bishop Ullathorne's Letters. By Dom Cuthbert Butler, Monk of Downside Abbey. Two volumes, with portraits. Longmans, Green & Co., London, New York, Toronto. 1930. Pp. xix—300 and vii—309.

An invaluable and notable addition to Catholic Church history, these two volumes give a dispassionate, accurate and trustworthy story of the great Council that has fared badly at the hands of certain writers whose anti-Catholic, anti-Papal prejudices and ignorance of all the facts in the case made them unqualified to treat properly the most important church assembly since the Council of Trent.

Writing sixty years after the Council, Dom Butler is better able to tell the story than the great majority of those historians who preceded him. He had before him the great mass of literature on the Council, produced since 1870. He had the complete and official reports of the sessions of the Council. He had what other historians of the Council did not have, the letters of Bishop Ullathorne who sent to England regularly lengthy accounts of what was going on in the Council and outside.

The well known characteristics of Bishop Ullathorne, his honesty and straightforwardness, together with his policy of maintaining liberty of action in regard to either the Majority or Minority, give to his correspondence an authority that speaks with finality upon incidents in the Council which the participants only could have known intimately.

Dom Butler describes briefly but admirably every feature that was of special interest in the Council. The summary of the debates, the description of those bishops whose personality stood out in the great assembly, make a fascinating story.

The Council opened officially on the 8 December, 1869. It closed officially on 20 October, 1870, though it might be said to have ended on 18 July, the day the dogma of Infallibility was proclaimed. There were on the first day, according to Bishop Amherst, six hundred fifty-nine bishops present, forty of these from the United States. Even before the Council

opened, it was evident that the dogma of the Pope's Infallibility was in everybody's mind. In a little while, the august body divided into those who were in favor of a declaration of the dogma and those who were opposed. The first group became known as the Majority and the second, as the Minority. Necessarily the mode of procedure in so large a body was slow. As the business progressed, however, Infallibility became more and more the dominant subject for discussion.

Although an adequate appreciation of Dom Butler's fine work can be had only by the reading of the two volumes, yet a few comments on the matter contained therein may be of interest.

1. It is quite evident that the majority of the Bishops believed in the Infallibility of the Pope, even before the Council assembled.

2. The great number of those who constituted the so-called Minority did not deny the Infallibility of the Pope, but questioned the wisdom of its being declared an article of faith at the particular time. When the Vatican Council was in session, only a few bishops had any doubts about the dogma.

3. No bishop, even of those who did not accept the Infallibility of the Pope as a doctrine or who questioned the opportuneness of the declaration, left the Church. It is true, however, that a few of the most determined of the Minority were slow in proclaiming their adherence to the dogma, but not one took part in any schismatical movement. At the session of the Council when the Dogma was proclaimed, five hundred thirty-three bishops voted *placet* and two, *non placet*.

4. The defection of a group of German ecclesiastics, led by Dr. Doellinger who had rendered splendid service to the Church, was a lamentable and tragic sequence of the proclamation of the dogma. Doellinger especially became embittered in his hostility to the Council's action. In answer to an appeal of his Bishop to express his adherence to the declaration of the Vatican Council, he replied in an intemperate and extravagant manifesto.

5. An interesting and illuminating incident of the Vatican Council was the effort of a group, among whom was Lord Acton, to bring about the interference of secular governments in the Council's proceedings. Lord Acton, who was obsessed

with a passionate hatred of tyranny and an unqualified love of freedom, saw no contradiction of his principles in trying to have secular rulers intimidate the deliberations of seven hundred Bishops in a General Council, for no other reason than that the declaration of the dogma of Infallibility was in his judgment inopportune or was not true. He and his supporters were much like the Liberals of to-day. They, too, proclaim loudly and ostentatiously their adherence to the grand principles of freedom. Yet, when the atheistic oligarchy of Mexico crushed civil and religious liberty in that unfortunate Republic, the Liberals of America made no protest and spoke no sympathy for the sorely tried Catholics of Mexico.

6. The accusation that there was not full freedom of speech and liberty of action falls to the ground in the light of the full story of the proceedings. Cardinal Gibbons wrote in his *Retrospect of Fifty Years*: "The Infallibility was debated with great heat. Never have I heard such plain speaking in my life; never have I seen men more violently attached to their own opinions, or less ready to give way to their opponents. There were times when the excitement rose to fever heat, and when one was reminded of some of the earlier Councils, as, for instance, the Council of Chalcedon." Bishop Ullathorne himself said: "Every condition of a full and free debate was satisfied, the question was considered on all sides, both by writing in the closets and by the sifting process of public discussion." Bishop Moriarity of Ireland, who belonged to the Minority, wrote to Newman: "I hear some are yet complaining of want of liberty. This is not fair. The whole conduct of the business was not what some of us wished; but it was what the immense majority of the Council wished and the Council cannot complain of its own acts. If there was restraint it was self-imposed."

Dom Butler concedes that the complaints of the Minority had a justification in at least two instances: "First, there may have been a basis of truth in the cry of the enemies of the Council and of the Papacy, that the real purpose of the Council was withheld, camouflaged; that it was the defining of the position of the Pope, and in particular his Infallibility; and that every one, friend and foe, alike, knew this quite well and openly proclaimed it. For instance, Ullathorne took it for granted in

the letter of 26 October, 1869 (Vol. I, p. 143); and as we have seen, bishops on both sides, Dechamps and Manning, Maret and Dupanloup, and the Catholic Press, Ultramontane and Liberal, discussed it publicly before the Council as the question of the hour. The motives that impelled the authorities at Rome not to put it forward, but leave it to be called for by the Bishops, may easily be understood; but looking back it is difficult for us to doubt that the misrepresentation, the excitement, and the heat engendered, would have been less, had the thing been openly announced from the beginning as part of the official programme, so that the suspicion of its introduction being the intrigue of the Curia and of a party might have been avoided.

"Second, according to the Pope's idea, the 'Deputatio de Fide' should have been a mixed tribunal; but it suffered incurably for the original sin of its composition, in that the self-appointed international committee of infallibilists have overridden the Pope's intention, and had engineered the election so as to exclude any representation of the Minority."

Speaking of the way in which the Deputatio de Fide was formulated, the author says: "Acton, who was on the spot and in close touch with the minority bishops and knew their mentality well, declared that but for this mistake the Infallibility would have gone through relatively easily" (Vol. I, p. 174).

As the action of the members of the American hierarchy in regard to the Dogma has always been of special interest, we quote from this work some references it makes to several of our Bishops:

"When we turn to the English-speaking countries we meet four Archbishops of the United States who were prominent figures at the Council. Spalding of Baltimore was of the majority that favored the definition; but he took up a middle position, desiring the definition, but wishing it to be framed implicitly without the use of the word 'infallible'. With him stood half a dozen of the United States Bishops. But the greater number followed Kenrick of St. Louis and Purcell of Cincinnati in strenuous opposition to the definition. McCloskey of New York also at first opposed. . . .

"By common consent Verot, Bishop of Savannah, and then of St. Augustine, Florida, was the *enfant terrible* of the Coun-

cil. He was born in France, was a Sulpitian, and went to the States in 1830. He was probably one of the few real Gallicans at the Council, having made his studies in France, at the time that the Gallican articles were publicly taught in the schools. He was a frequent and lengthy speaker at the Council, and the one who succeeded in raising frequent laughs. He was often in conflict with the Presidents because of these sallies; but he received their rebukes with irrepressible good humor. Those who know him only at the Council would be apt to judge him by these encounters; but that would be unjust; anyone who wishes to judge him justly should read the article on him in *Catholic Encyclopedia*. He was a great bishop of 'boundless zeal and resourcefulness', who played a giant's part in the work of reconstruction in the South after the catastrophe of the Civil War." (Vol. I, pp. 136, 137).

"Of the North American Bishops, Verot, the *enfant terrible*, was one of the first of the Minority to declare his adhesion; he did so before leaving Rome, 25 July. Similarly Connolly of Halifax immediately on arrival home. Kenrick of St. Louis, on the day of his return to his diocese, in a public speech submitted himself with full obedience to the authority of the Church. He was called on to reprobate publicly things in the 'Concio habenda at non habita', which had been examined by the Index and declared to contain gross errors: a retraction would save the 'concio' from being put on the Index. He replied that he considered his formal acceptance of the decrees to be enough; nothing more was heard of the matter. A letter to Acton is printed by Schulte, and in part by Granderath: in it Kenrick declares that his acceptance was an act of pure obedience to the authority of the Church, from which he never had a thought of separating himself; he submitted himself most unreservedly, taking the words of the decree in their strict and literal significance; but his submission was not grounded on the removal of his motives of opposition; he reconciled himself intellectually to submission by applying the theory of development; he intended to issue no pastoral on the Council, and not to preach or speak on papal infallibility; nor would he say that it is certainly in Scripture."

"Kenrick was the object of much criticism at the time of the Council and since; he was perhaps the stiffest opponent of the definition. The following anecdote, recorded by Cardinal Gibbons, shows the view taken by Leo XIII of the opponent bishops: Dr. Kenrick was violently opposed to the definition,

not only because of what he considered its inopportuneness, but because he did not see that it was part of the Deposit of Faith. Years afterward somebody spoke to Leo XIII and criticized his attitude during the Council; upon which the Holy Father replied indignantly: "The Archbishop of St. Louis was a noble man and a true Christian bishop. When he sat at the Council as a judge of the Faith he did according to his conscience; and the moment the decision was taken, although it was against him, submitted with the filial piety of a Catholic Christian." ' (Vol. II, pp. 175, 176, 177).

"The two 'non placets' were Fitzgerald of Little Rock, U. S. A., and Riccio of Cajazzo in the Kingdom of Naples. Fitzgerald had acted consistently with the Minority, and had voted 'non placet' on 13th. He obtained permission to leave, and on 17th sent a letter to the Secretary that he was going, and professing his intention of following in all things the decrees of Holy Mother Church and the Vatican Council. He changed his mind, however, and came to the Session. As soon as the Pope had confirmed the Constitution, he came down from his place and going to the throne professed his acceptance: 'Modo credo, Sancte Pater'—'Now I believe, Holy Father.'"

Dom Butler quotes Bishop Ullathorne's opinion of a Bishop from California. The name of the bishop is not given: "In my estimation", wrote Ullathorne, "the shrewdest man in the Council is a young bishop from California, a native of Spain, but brought up in America, a little man, with broad shoulders, and a broad compact head, like that of the first Napoleon, and he never speaks above a few minutes, but he hits the nail on the head invariably. He neither argues, nor talks, but simply proposes amendments on the text and comes down again."

The reading of the story of the Vatican Council justifies the comments of Dom Butler, who, after stating that Bishop Ullathorne "looked upon the opposition to Infallibility as in the order of Providence, both to ensure searching investigation and a proper balance of expression in the decrees", says: "It is at first surprising to see how completely have been falsified, on the one hand, the panic fears of Doellinger, Schulte, Acton, and the Statesmen; and on the other, the hopes and expectations of such intransigents as Ward and Veuillot, as to the likely result of the definition,—that it would issue in a constant flow of *ex cathedra* utterances settling infallibly for Catholics questions of

every kind, of doctrine, philosophy, science, social ethics, relations of Church and State; reducing Catholic Governments to bondage, and setting up a veritable theocracy."

LEHRBUCH DER ASZETIK. Von Otto Zimmermann, S.J. B. Herder Book Co., Freiburg im Breisgau and St. Louis. Pp. xvi—642.

Zimmermann's *Lehrbuch der Aszetik*, as indicated in the Preface and as soon becomes evident to the reader, is the product of a life of teaching and of practical experience. It is a most important contribution to ascetical literature and will be of vast practical service to many.

The author has analyzed the problems of the spiritual life and grouped them in scientific order. He gives an excellent discussion of the individual problems and a select bibliography along with a number of valuable references in the text. He manifests a wide knowledge of the lives of the saints and holy men and women, and gives many examples of the way in which they fitted principles to practice. No one can read the work without deriving from the discussion of each problem practical suggestions for the improvement of his own personal life. Zimmerman writes from his own personal experience and such writing is always of value to others.

It is to be hoped that *Aszetik* will be taught in seminaries and religious houses of studies. Certainly all those who have to do with teaching spiritual doctrine will find it invaluable. Parish priests might well plan an extensive series of sermons designed to teach the people how to lead a spiritual life. They will find here ample material out of which such a course may be developed. We are perhaps prone to forget that layfolk as well as religious must be interested in the principles of the spiritual life.

We would suggest that a future edition or an English translation should give some attention to English works on asceticism. Had these been embodied in the bibliographies, the work would have been valuable to those speaking our own tongue but unfamiliar with German. To Zimmermann the English-speaking world is almost non-existent. He knows Faber in a German translation, cites Ullathorne's great work on humility, but no other English references were found. Faber alone among all English writers on spiritual doctrine appears in the general list of references in the beginning of the work.

The author seems a little timorous of mystical and contemplative tendencies. Thus, referring to the prayer of simplicity, he says:

"There are authors who even blame such occupation of the mind with God, though others praise it" (p. 194). To refer to those who speak of the prayer of simplicity as blameworthy and not blame them is itself blameworthy. The book seems to miss the true concept of the liturgy in its discussion of this problem. Thus he says, "One should not be exclusive and puristic toward the 'extra-liturgical', forgetting that the liturgy is not the whole spiritual life but *only the official regulation of external religion*" (p. 374). We have italicized the last phrase because it is objectionable in that it might give countenance to the attitude of non-Catholics which finds expression so often in this country that the Mass, the essence of the liturgy, is external formalism and does not involve the inner spiritual life of those who are present.

We feel that it is better to accentuate the Mass as the central point of Catholic devotion, to point out that Catholic spiritual life in contrast with Stoic asceticism is essentially a liturgical life. If the priest who says Mass or the layman who hears it does not experience true internal prayer, there is a serious defect in his spiritual life. Even more attention should be given to such defect than to dryness and distractions during the period of the morning meditation.

It is true that the Church does not wish to restrict the faithful to the Missal for their meditations. But making one's meditations from the Missal does not constitute a liturgical life—the essence of which is to live with Christ and the Church in the Eternal Sacrifice of the Mass. The more deeply we appreciate the Mass the more perfect is our liturgical life, and this is the living liturgy of the Church which is not properly described as only the official regulation of external religion ("nur die amtliche Regelung der äussern Religion").

RELIGION UND JUGENDERZIEHUNG IN DEN ENTWICKLUNGSJAHREN. GRUNDSATZLICHES UND PRAKTISCHES. Von Dr. Emil Winkler. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1929. Pp. viii—304.

American Catholic writers have been rather tardy in taking up the problem of adolescence. Until recently our priests, parents, and teachers were compelled to rely upon their own limited experience or to go to foreign Catholic writers or to Protestants and pagans (ancient and modern) to get a glimpse into the mysterious country of adolescence. The Rev. Dr. Paul H. Furfey, of the Catholic University, and one or two others have begun recently to deal with the subject in a scientific way.

The present book will indicate to our Catholic educators how they should attack the serious problem. Dr. Winkler is thoroughly familiar with modern research in the field—his bibliography covers nine pages—yet does not forget that religion is the most important factor in the education of the adolescent. He is broadly philosophical in the statement of his principles, and never assumes the rôle of the specialist who loses sight, amid the mass of detail, of the larger issue at stake. Yet he presents no mere preachment. For instance, the chapter that deals with the ways and means of making allies of the instincts and interests of the adolescent, is specific and practical. All in all, a splendid book for the research worker as well as for priest and teacher.

CODICUM NOVI TESTAMENTI SPECIMINA: Paginas 51 ex codicibus manuscriptis et 3 ex libris impressis collegit ac phototypice repraesentatas edidit Henr. Jos. Vogels, S. Theologiae doctor et in Universitate Bonnensi professor p. o. P. Hanstein, Bonnae. 1929.

The renowned professor of New Testament Scripture in the University of Bonn and foremost authority in the field of textual criticism to-day, well known for his series of important publications (*Die altsyrischen Evangelien in ihrem Verhältnis zu Tatians' Diatesseron*, 1911; *Codex Rehdigeranus*, 1913; *Beitrage zur Geschichte des Diatessarons im Abendland*, 1919; *Novum Testamentum Graece et Latine*, 1921; *Handbuch der nt. Textkritik*, 1923; *Grundriss der Einleitung in das Neue Testament*, 1925; *Evangelium Palatinum*, 1926; *Vulgatastudien*, 1928, and numerous articles of unique value in various periodicals), gives us here another proof of his indefatigable spirit of research and superior scholarship. Out of his vast material his experienced hand has picked out fifty-one "specimena" of the most interesting and important codices (Latin, Greek, Syriac and Coptic) and three from early prints, i. e. from the "Biblia Augusta" printed between 1455 and 1461, the famous "Biblia Complutensis" (1514) and the Vulgate of Sixtus V (1590). An introduction gives a brief general description of each "specimen" with the necessary literature. Then follow the "specimena" in admirable phototype, each presenting a whole page of a codex, to give the student an adequate idea of the original. Most of the "specimina" are here published for the first time.

The work is intended as a help for New Testament students in "their lectures and seminar exercises". But it is difficult to see how even in a German seminar a sufficient number of students should

possess the linguistic knowledge which the study of the "specimina" requires. As an external illustration of the professor's lectures the collection will render excellent service. The accomplished scholar who is acquainted with this kind of work will be most grateful for the selection of hitherto unpublished and interesting material from manuscripts scattered all over the world.

The external appearance of the work is of the finest, but the price ($4 to $6) is very high, even for American purses.

THE PHILOSOPHY OF ST. THOMAS AQUINAS. By Etienne Gilson. Translated by Edward Bullough, M.A. B. Herder Co., St. Louis, Missouri. Pp. xv, 372.

This is a second revised and enlarged edition of the authorized translation from the third revised and enlarged edition of *Le Thomisme*. The first edition of the English translation deserved and met with a hearty reception by scholars, philosophical and historical, in English-speaking countries. A work on such a subject going into a second edition is a proof of its popularity and excellence. This second edition is a vast improvement over the first. Two entirely new chapters have been added: "The Corporeal World and the Efficacy of Secondary Causes", and "Knowledge and Truth". Besides these additions, which constitute chapters nine and thirteen, a third section has been added to chapter one on "The Christian Doctor" and a fourth section to Chapter fifteen on "The Laws". Also additions have been made in the text and in the notes which improve the work and which square it with the latest findings of research in this field.

For the benefit of readers who are being introduced to this epoch-making work of Gilson for the first time it may be said that it is probably the best all-around introduction to or synthesis of the philosophical teachings of Aquinas ever presented in our language. Gilson is comprehensive and accurate; he is always sympathetic. He is familiar with the *Opera Omnia* of the Angelic Doctor and has a fascinating facility of throwing his résumé of Thomistic teaching against a background of history and paleography.

NEWMAN'S APOLOGETIC. By J. D. Folghera, O.P. English version by Philip Hereford. B. Herder Co., St. Louis, Missouri. Pp. 252.

In six chapters special points of the apologetic of Cardinal Newman are here presented. The first chapter, "The Religious Evolution of John Henry Newman" is a fascinating revelation of

the attitude of mind which the eminent Cardinal carried into his defence of the doctrines of the Church. The five succeeding chapters of the work are devoted respectively to an analysis of the Cardinal's defence of the Church on these questions—Miracles, The Church and the Churches, Catholics and their Enemies, the Cult of the Blessed Virgin, and Infallibility.

The method of the author will appeal not only to experts in the knowledge of Newman but also to those seeking an introduction to his extensive works. Father Folghera is at all times synthetic. He senses accurately the meaning and the spirit of the great Cardinal and by careful mobilization of quotations presents his analyses clearly and truthfully. Thus the description of Newman's apologetic is neither a commentary nor an interpretation. The fact that such a digest could be so successfully written is another tribute to the genius of the English Cardinal, whom Bede Jarrett, O.P., in the introduction, presents as comparable with Thomas Aquinas.

Father Folghera, because of many years' residence and teaching in England, was well qualified to undertake this work of synthesis for the French people and the original book, *Newman: Apologiste*, was well received. The English version is beautifully done and deserves wide circulation.

BAPTISM AND CONFIRMATION. By the Rev. A. D'Alès, S.J. Translated by the Rev. J. Howard. Pp. 201.

GREEK LITERATURE OF THE EARLY CHRISTIAN CHURCH. By Abbé G. Bardy. Translated by Mother M. Reginald, O.P. Pp. 190.

THE CHURCH IN MODERN TIMES, 1447 to 1789. By A. Leman. Translated by E. Cowell. Pp. 230.
Vols. I, II and III respectively of the Catholic Library of Religious Knowledge. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis.

The Continental nations of Europe, especially the Latin races, are blessed with an abundance of Catholic literature in their vernaculars, written by the foremost scholars and specialists of the day. Arrangements have been made by the B. Herder Book Co. to publish English translations of the volumes of the well-known French series, "The Catholic Library of Religious Knowledge". The series contemplates one hundred volumes, covering every field of interest in matters religious. The B. Herder Book Co. deserves the loyal support and patronage of the English-speaking world for having

undertaken the gigantic task of putting these priceless works at the disposition of those who do not read French with ease.

Thus far six volumes have appeared in translation. The first, *Baptism and Confirmation*, written by a theologian whose name is a guarantee of its excellence, gives us a splendid dogmatic and practical outline of the Church's doctrine and practice in the administration of these Sacraments. The topics are arranged in very much the same manner as in the manuals of Theology used by ecclesiastical students. Interesting and instructive treatments of such subjects—extraordinary minister, baptism of heretics, adults and infants, substitutes for baptism of water, fate of infants who die without baptism, salvation of infidels and many others—contains answers to questions on these subjects that frequently occur to us all.

In the second volume the Abbé Bardy offers a brief biographical sketch of the known authors and a brief outline of their works, of that most interesting and important period known as the days of primitive Christianity. Modern historical science has made the study of this primitive Greek Christian literature a matter of grave importance to Catholic dogma and tradition. Besides sketches of the lives and works of the great Greek Fathers that can be readily found in encyclopedias and lives of the saints, the author presents a description of the content and indicates the importance of many of the authoritative works that are of unknown authorship, but which have been ever in high esteem in Catholic literature. The student of Theology will find this book of great assistance in his efforts to supplement his knowledge of the personalities and works cited by the authors of manuals of Theology in the arguments drawn from the Fathers of the Church. There is mention of all the important Greek texts from the beginning to the year 517 that appeared in the Egyptian, Palestinian, Syrian and Asia Minor centers of Greek Culture.

In volume the third of this series, the author has given us a brief but solid and scholarly exposition of the ecclesiastical history of the period extending from 1447 to 1789—i. e. from the Renaissance to the French Revolution. No one is ignorant of the stirring religious events of that eventful period. The author has grouped them into four chapters entitled the Renaissance (1447 to 1517), the Protestant Reformation (1517 to 1563), the Catholic Restoration (1563 to 1648), the Origin and Progress of Modern Unbelief (1648 to 1789). He has condensed the inexhaustible history of those memorable centuries in such a way that the reader will have before him an outline of the religious conditions, movements, persons and institutions that played so important a part in the unique religious drama.

CONFERENCES ON THE INTERIOR LIFE FOR SISTERHOODS. By the Rev. A. M. Skelly, O.P. Vol. III. B. Herder Book Co., St. Louis and London. 1930. Pp. ix-335.

A TREATISE ON MENTAL PRAYER. By the Ven. Louis de Ponte, S.J. Adapted by a Religious of the Order of St. Benedict. Introduction by the Most Rev. Alban Goodier, S.J. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. xxvi-134.

Father Skelly is popularly known as the author of doctrinal sermons and spiritual conferences for sisterhoods. In his brief preface to the present volume he indicates that he intends to lay down his pen after this and a concluding treatise, now in hand, which deals with the mystic life. It will complete the study of his work on the science of sainthood. The end and term of the interior life—the only life worth living—is to know God and become united with Him, so as to secure the object of our creation and the complete happiness which the human heart longs for. In the three separate sections of the book before us we are led to inquire into the nature of the happiness which unites the soul with God, its characteristic marks, and the effects of that union. The process is that of a gradual purification, passive in its nature, and thus accomplished through the medium of patience under labor, suffering and temptation. We are warned against certain delusions and dangers of confusing the phenomena of darkness with those of light through which the devil seeks to prevent the soul from reaching the truth. After the struggle comes the permanent possession, through infused grace of the Divine Light, of strength, joy and a foretaste of the beatific vision.

What our American spiritual writer of the Dominican Order thus sets forth for our modern sisterhoods had been elaborated by different writers in the past. The same purpose of illustrating the pathway to union with God inspired the classical work of the saintly Spanish theologian, Ludovico de la Puente when he composed his *Meditaciones de los Mysterios de nostra S. Fe,* at the beginning of the seventeenth century. At that time the divergent forms of Protestantism had first taken shape and were claiming to be the substitutes of the Apostolic Church. Solidly erudite as a theological work, and attractive to the spiritual-minded reader in the unction which characterizes the language of a highly gifted guide of souls, our saintly Jesuit followed the lines indicated by St. Ignatius of Loyola in his "Exercises", yet through a method slightly empha-

sizing the necessity of reflexion toward the creation of motives. To the contemplative mind the six volumes of de Ponte's meditations will ever hold the attraction which has led countless souls to sanctity. But the religious on the high road of modern active life, with its calls for swift movement amid distracting environment, finds it difficult to follow the elaborate process of De Ponte's reasoning. This fact and the desire to make use at the same time of the learned Jesuit's reflexions so that the average religious of to-day might profit by them, has suggested this abridgment in the form of a single *Treatise on Mental Prayer.* The Benedictine author does not pretend to condense the meditations, but simply takes up and blends into one the "Introductions" to each of the six original volumes. Brevity and a slightly modernized English style are the qualities that distinguish the little treatise from the former English versions of the original work made by Heigham, and later by Richardson (1852).

We may not omit mention of the distinctly important part of the present treatise furnished by the Introduction of the Most Rev. Alban Goodier, S.J. The latter prepares the reader for the proper use of this *Treatise on Mental Prayer* as a help to meditation. Religious who follow the Ignation method exclusively are apt to lay overmuch stress on the intellectual exercise which involves the process of subordinating the memory, understanding and will to practical resolution. Thus prayer is made to be a sort of philosophical speculation which produces a habit of self-consciousness that may lessen the sense of humility, adoration and petition. The qualities of compunction and elevation of the heart, manifesting themselves, and being fed by ejaculatory prayer, as stimulants for the will and its affections, are lost or subordinated in the desire to maintain the process of advancing from the purgative to the illuminative and the unitive way. While the last mentioned distinctions have their value, they are not essential, and their application largely depends on the native disposition or vocation of the individual. If contemplation produces affection through the realization of the Divine Presence, its ultimate aim is action. Herein the mixed life of religious fulfills the fundamental law of life: "Thou shalt love God through thy neighbor". This explains why De Ponte in treating of union with God makes little of the details of the so-called mystic state. The Benedictine summary thus serves as a practical guide for those who aim at perfection, for it is not overburdened with speculation to embarrass the beginner and novices in the religious life.

Literary Chat

Three lectures delivered by Father Oswald, O.S.F.C., at the Franciscan Summer School, Oxford, in August 1928, have been published in book form (*The Third Order of St. Francis.* Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. Pp. 78). The first treats of the origin of the Third Order of St. Francis. The author gives a concise picture of the historic environment of the Order of Penance at its inception, discusses the date and circumstances of its institution, and depicts its ideal. A careful study of recent research leads the writer to conclude to a positive influence on the part of St. Francis in the composition of the original Rule of the Penitents. The second lecture rapidly surveys the work of the Third Order in the first centuries of its existence in the lives of exemplary Tertiaries, and depicts the spread and the religious, social, and political influence of the Order in the thirteenth and early fourteenth centuries.

The third lecture contains a retrospect of the following five centuries of progress and decline in the Order, and then passes over to the present standing, numbers, influence and possibilities for the future. Special stress is laid upon its power as a factor of social regeneration in the light of the social value of the Gospel.

The little volume is a source of much valuable information and inspiration for all who are interested in the history, development, and the ideals of the Third Order of St. Francis.

The happy results of recent attempts with the Catholic Students' Mission Crusade as well as with the Sodality should be convincing evidence of the dynamic appeal that Christ and His Divine Cause, if properly presented, make to our young people. A book that will assist priests and teachers in this direction is *Christus und die Jugend* by Professor Tihamér Tóth, of the University of Budapest. (Herder: Freiburg. Pp. 146.) The book contains diversified materials that may be used in a way to appeal to various age periods. In the first section Christ is treated in His Infancy, Boyhood, and Hidden Life. His Public Life is presented in Part II; and His Passion is treated in Part III. The book is thoroughly modern in content and form. The reader will discover this even after examining only a few chapters, for instance, those entitled: "S. O. S.", "The Vacations of Christ", "If thy eye should scandalize thee".

Dr. George Clement, a European surgeon of note, has drawn up a doctor's brief for the unborn child, in *Thou Shalt Not Kill.* (Peter Reilly Co., Philadelphia, 1930; pp. 152.) This lucid little volume which is now translated into English from the fourth French edition, reflects scrupulous respect for human life, both the mother's and the child's. In reviewing the really difficult and hazardous cases of pregnancy, Dr. Clement shows from the best medical authorities that conscientious observance of the moral law is usually also the best pathology. His arguments, whilst based on surgical science and experience for the most part, are in accord with Christian principles. Priests will find here a brief, untechnical, and helpful treatment of several phases of this difficult subject, and will want to recommend it to Catholic physicians of their acquaintance.

There are many people who would never open a book that deals professedly with religious subjects. A book intended to reach this large class is Robert Linhardt's *Von Menschen und Dingen der Zeit.* (Herder, Freiburg. 1929. Pp. 197.) The author deals with the vital problems of the present day, the new sociology, the new economics, the new politics, and brings out clearly that ultimately none of these problems can be solved without an appeal to Christian revelation. The book, while intended primarily for non-Catholics, may help to convince Catholics also of the reasonableness of their holy Faith.

Another book by the same author, *Das Leben ruft* (Herder, Freiburg. Pp. 219, while intended for the same class of readers, pursues a similar line of thought from the viewpoint of the individual. The author examines the new psychology and finds in the life of the individual that every man, "while keeping his two feet on the ground" and "while going through life with both eyes open", will discover nothing that would make his Faith irrational. On the contrary, the realities of his personal experiences will confirm all the findings of his Faith. Hence this book, too, possesses apologetic value. Proceeding from what is personal and individual, it demonstrates the truth of what God has revealed in the Bible and through the teachings of Mother Church.

The suspension of the annual retreat for the clergy of the diocese of Fort Wayne this year furnishes occasion to the Right Reverend Bishop Noll to arrange for a substitute which is of much interest. It is in the form of a booklet of forty-three pages containing twenty-one short meditations which bring the details of priestly life into relation with the practical ideals of that life. (*The Priest's Mirror.*) The Right Reverend author avoids making clerical faults appear worse than they are and he conveys definitely the thought that priestly ideals are practical and not over-exacting of human nature. The booklet makes a most effective appeal. It was prepared for the clergy of the diocese of Fort Wayne and the reading of it as a substitute for the annual retreat is urged upon them.

Books Received

ST. BASIL AND MONASTICISM. A Dissertation Submitted to the Faculty of Letters of the Catholic University of America in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy. By Sister Margaret Murphy, A.B., of the Sisters of Charity of Nazareth, Nazareth, Kentucky. (*Patristic Studies,* Vol. XXV.) Catholic Education Press, Brookland, D. C. 1930. Pp. xix—112. Price, $3.50.

ETHICAL TEACHINGS IN THE LATIN HYMNS OF MEDIEVAL ENGLAND. With Special Reference to the Seven Deadly Sins and the Seven Principal Virtues. By Ruth Ellis Messenger, Ph.D. (*Studies in History, Economics and Public Law.* Edited by the Faculty of Political Science of Columbia University. No. 321.) Columbia University Press, New York; P. S. King & Son, Ltd., London. 1930. Pp. 210. Price, $3.50.

THE PERFECT LAW OF LIBERTY. By Jane Payne McCormick, 1111 Forty-first Street, LaGrange, Illinois. 1930. Pp. xii—652. Price, $2.50 *net.*

TITLES OF ADDRESS IN CHRISTIAN LATIN EPISTOLOGRAPHY TO 543 A. D. A Dissertation Submitted to the Faculty of Letters of the Catholic University of America in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy. By Sister Mary Bridget O'Brien, M.A., of the Sisters of Mercy, Grand Rapids, Michigan. (*Patristic Studies,* Vol. XXI.) Catholic Education Press, Brookland, D. C. 1930. Pp. xv—173. Price, $3.50.

THE USE OF THE OPTATIVE MOOD IN THE WORKS OF ST. GREGORY OF NYSSA. A Dissertation Submitted to the Faculty of Letters of the Catholic University of America in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy. By George William Patrick Hoey, S.S., St. Charles College, Catonsville, Md. (*Patristic Studies,* Vol. XXVI. Edited by Roy J. Deferrari with the coöperation of J. Marshall Campbell and Martin R. P. McGuire.) Catholic Education Press, Brookland, D. C. June, 1930. Pp. xviii—129. Price, $3.50.

THE USE OF INDIRECT DISCOURSE IN THE WORKS OF ST. AMBROSE. A Dissertation Submitted to the Faculty of Letters of the Catholic University of America in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy. By Sister Marie Antoinette Martin, M.A., of the Sisters of St. Joseph, Concordia, Kansas. (*Patristic Studies,* Vol. XX.) Catholic Education Press, Brookland, D. C. 1930. Pp. xviii—165. Price, $3.50.

ETUDE SUR LE POESIE ET SUR LE VOCABULAIRE DE LOYS PAPON, Poete Forezien du XVIe Siecle. Dissertation Presentee a la Faculte des Lettres de l'Universite Catholique d'Amerique comme une des Conditions Requises pour l'Obtention du Diplome de Docteur en Philosophie. Par Sœur Mary Jerome Keeler, O.S.B., M.A., des Religieuses Bénédictines, Atchison, Kansas. L'Universite Catholique d'Amerique, Washington, D. C. 1930. Pp. xiii—105.

LA RAISON RÈGLE DE LA MORALITÉ D'APRÈS SAINT THOMAS. Par le R. P. Léonard Lehu, des Frères Prêcheurs. J. Gabalda & Fils, Paris. 1930. Pp. 264. Prix, 16 *fr. franco.*

PROBLEMI DI METAFISICA E DI CRITERIOLOGIA. Amato Masnovo, Professore di storia della filosofia medioevale. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie prima: Scienze Filosofiche, Vol. XVII.) Società Editrice "Vita e Pensiero", Milano. 1930. Pp. vii—50. Prezzo, 5 *L.*

ESEGESI VIRGILIANA ANTICA. Prolegomeni alla Edizione del Commento di Giunio Filargirio e di Tito Gallo. Gino Funaioli, Professore stabile di lingua e letteratura latina. (*Pubblicazioni della Universita Cattolica del Sacro Cuore.* Serie quarta: Scienze Filologiche, Vol. IX.) Società Editrice "Vita e Pensiero", Milano. 1930. Pp. 509. Prezzo, 35 *L.*

DA GUGLIELMO D'AUVERGNE A SAN TOMASO D'AQUINO. Amato Masnovo, Professore di storia della filosofia medioevale. Volume primo: Guglielmo d'Auvergne e l'Ascesa verso Dio. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie prima: Scienze Filosofiche, Vol. XVI.) Società Editrice "Vita e Pensiero", Milano. 1930. Pp. viii—283. Prezzo, 20 *L.*

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PERSONE E FAMIGLIA NEL DIRITTO DEI PAPIRI. Vincenzo Arangio-Ruiz. (*Pubblicazioni della Università del Sacro Cuore.* Serie seconda: Scienze Giuridiche, Vol. XXVI.) Società Editrice "Vita e Pensiero", Milano. 1930. Pp. xvi—84. Prezzo, 6 *L.*

THE STUDENT'S CHURCH HISTORY. By the Rev. Charles Hart, B.A., author of *The Student's Catholic Doctrine, Manual of Bible History,* etc. Vol. I: Early Period. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. vi—124. Price, $1.25 *net.*

FREEMASONRY AND THE ANTI-CHRISTIAN MOVEMENT. By the Rev. E. Cahill, S.J., Professor of Church History and Social Science, Milltown Park, Dublin. Second edition, revised and enlarged. M. H. Gill & Son, Ltd., Dublin. 1930. Pp. xxix—271. Price, 5/- *net.*

MALTA OF THE KNIGHTS. By Elizabeth W. Schermerhorn, author of *Benjamin Constant, The Seven Strings of the Lyre.* Houghton, Mifflin Co., New York and Boston. 1929. Pp. xiii—316. Price, $7.50.

THE NEW WORLD'S FOUNDATIONS IN THE OLD. By Ruth West, Head of hte Department of History in the Lewis and Clark High School in Spokane, and Willis Mason West, sometime Professor of History in the University of Minnesota. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco, Dallas. 1929. Pp. xvi—398. Price, $1.40.

THE CATHOLIC CHURCH AND THE AMERICAN NEGRO. Being an Investigation of the Past and Present Activities of the Catholic Church in Behalf of the 12,000,000 Negroes in the United States, with an Examination of the Difficulties which affect the work of the Colored Missions. By John T. Gillard, S.S.J. St. Joseph's Society Press, Box 1111, Baltimore. 1929. Pp. xv—324.

PETER'S CITY. An Account of the Origin, Development and Solution of the Roman Question. By Thomas Ewing Moore, formerly Secretary of the American Embassy at Rome. Macmillan Co., New York. 1930. Pp. 284. Price, $4.00.

MEN AND DEEDS. The Xaverian Brothers in America. By Brother Julian, C.F.X. With an Introduction by His Grace, Michael J. Curley, Archbishop of Baltimore. Macmillan Co., New York. 1930. Pp. xx—539. Price, $6.00.

THE MADMEN OF MOSCOW. By the Rev. James M. Gillis, C.S.P. Paulist Press, New York. Pp. 23. Price, $0.10; 20 copies, $1.00; $3.50 a hundred; $30.00 a thousand.

MODERN EUROPE. From the Sixteenth Century to the Present Time. By Alfred Kaufmann, S.J., The Creighton University, Omaha, Nebraska. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco, Dallas. 1930. Pp. xiii—655. Price, $2.00.

THE STORY OF OUR COUNTRY. By Ruth West, Head of the Department of History in the Lewis and Clark High School in Spokane, and Willis Mason West, sometime Professor of History in the University of Minnesota. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco, Dallas. 1930. Pp. xxvi—584. Price, $1.80.

LINEAMENTI DI STORIA DELLA COLONIZZAZIONE FRANCESE. Anton Maria Bettanini, Professore di diplomazia e storia dei trattati. (*Pubblicazoini della Università Cattolica del Sacro Cuore.* Serie Nona: Scienze Politiche, Vol. I.) Società Editrice "Vita e Pensiero", Milano. Pp. vii—115. Prezzo, 8 *L.*

RICHELIEU. A Study. By Hilaire Belloc. With 7 illustrations and 4 maps. J. B. Lippincott Co., Philadelphia and London. 1929. Pp. 392. Price, $5.00.

THE BENEDICTINES. By Dom David Knowles, Monk of Downside Abbey. With an Introduction by J. Hugh Diman, O.S.B. (*The "Many Mansions" Series.* General Editor: Algar Thorold.) Macmillan Co., New York. 1930. Pp. ix—90. Price, $0.80.

"BONNE MÈRE" or the Rev. Mother Chupin, Foundress of the Congregation of Our Lady of Grace at Châtillon-sous-Bagneux, Seine, France. By R. P. Mortier, O.P. With a Preface by Henry Bordeaux, of the French Academy. Translated from the French and slightly abridged by the Spiritual Granddaughters of "Bonne Mère", the Dominican Sisters, Portobello Road, London. Sands & Co., London and Edinburgh: B. Herder Book Co., St. Louis. 1929 Pp. 273. Price, $2.00 *net.*

THE CHURCH IN MODERN TIMES, 1447-1789. By A. Léman, Professor of the Catholic Faculties of Lille. Translated by E. Cowell. (*Catholic Library of Religious Knowledge,* III.) Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1929. Pp. xi—236. Price, $1.35 *net.*

THE JESUITS. By the Most Rev. Alban Goodier, S.J., Archbishop of Hierapolis. With an Introduction by Wilfrid Parsons, S.J. (*The "Many Mansions" Series.* General Editor: Algar Thorold.) Macmillan Co., New York. 1930. Pp. ix—84. Price, $0.80.

MALEBRANCHE. Par Henri Gouhier, Docteur ès Lettres, Chargé de Coups a la Faculté des Lettres de Lille. (*Les Moralistes Chrétiens.* Textes et Commentaires.) J. Gabalda & Fils, Paris. 1929. Pp. 311. Prix, 21 *fr. franco.*

LOVE OF NATURE AMONG THE GREEKS AND ROMANS. By Henry Rushton Fairclough, Professor of Classical Literature, Stanford University. (*Our Debt to Greece and Rome*, 37. Editors: George Depue Hadzsits, Ph.D., University of Pennsylvania, and David Moore Robinson, Ph.D., LL.D., The Johns Hopkins University.) Longmans, Green & Co., New York. 1930. Pp. ix—270. Price, $2.25.

BOURDALOUE. Par R. Daeschler. (*Les Moralistes Chrétiens.* Textes et Commentaires.) J. Gabalda & Fils, Paris. 1929. Pp. 320. Prix, 21 *fr. franco.*

THE IRISH BATTALION IN THE PAPAL ARMY OF 1860. By G. F.-H. Berkeley, author of *The Campaign of Adowa,* etc. Talbot Press, Ltd., Dublin and Cork. 1929. Pp. xxii—254. Price, 15/- *net.*

LE CARDINAL DUBOIS. Par Michel Florisoone. (*Bibliothèque Catholique Illustrée.*) Bloud & Gay, Paris. 1929. Pp. 64. Prix, 4 *fr.* 75.

L'UNIVERSITÀ CATTOLICA IN ITALIA DALLE ORIGINI AL 1929. Pio Bondioli. Società Editrice "Vita e Pensiero", Milano. 1929. Pp. xi—247.

COMMENTAIRE DES LITANIES DU SACRÉ CŒUR. Série de Lectures pour le Mois de Juin. Par Ch. G. Kanters, Prêtre du S. Cœur, Doct. en Théol. (*Le Cœur de Jésus étudié dans la Tradition Catholique,* Volume 1er.) Deuxième édition. Albert Dewit ou Maison du S. Cœur, Bruxelles; Gabriel Beauchesne, Paris; Ch. Beyaert, Bruges. 1928. Pp. xxiv—351. Prix, 9 *fr.*

COMMENTARIUM IN CODICEM IURIS CANONICI ad Usum Scholarum. Liber II: De Personis—Pars I: De Clericis—Sectio I: De Clericis in Genere. Sac. Doct. Guidus Cocchi, C.M., Prof. Th. Mor. et I.C. in Collegio Brignole-Sale pro Mission. Exteris et Iuris Canonici in Seminario Metropolitano Genuensi, Doctor Coll. Almi Collegii S. Thomae Aq. in Genua. Editio III recognita. Taurinorum Augustae: Marius E. Marietti. 1930. Pp. viii—265. Pretium, 7 *Lib.*

CATHOLIC SOCIAL PRINCIPLES. A Commentary on the Papal Encyclical *Rerum Novarum.* By Lewis Watt, S.J., B.Sc. (Econ.), Professor of Moral Philosophy at Heythrop College, Oxon. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. viii—86. Price, $0.90 *net.*

INDIVIDUAL ETHICS. SOCIAL ETHICS. A Digest of Lectures for Students of Holy Cross College. By the Rev. Joseph F. Sullivan, S.J. Holy Cross College Press, Worcester, Mass. 1930. Pp. v—277.

ELEMENTS OF PSYCHOLOGY FOR NURSES. By the Rev. James Francis Barrett. With an Introduction by Dr. James J. Walsh. Bruce Publishing Co., New York, Milwaukee, Chicago. 1930. Pp. xxi—320.

THE COMING AGE AND THE CATHOLIC CHURCH. A Forecast. By William Barry, D.D., Hon. Canon of St. Chad's, Birmingham; Protonotary Apostolic; author of *Roma Sacra,* etc.; sometime Oscott Professor of Theology, Rome. G. P. Putnam's Sons, New York and London. 1930. Pp. vi—224. Price, $2.50.

GENERAL ETHICS. A Digest of Lectures for Students of Holy Cross College. By the Rev. Joseph F. Sullivan, S.J. Holy Cross College Press, Worcester, Mass. 1929. Pp. v—236.

RENE FÜLÖP-MILLER'S SEARCH FOR REALITY. A Biographical Study of the Author and His "Weltanschauung" with an Appreciation of His Works. By Wilson Vance. Bowman & Vance, London, England. Pp. 104.

DE REVELATIONE CHRISTIANA Tractatus Philosophico-Historici Quos Scripsit Hermannus Dieckmann, S.J. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1930. Pp. xxii—694. Price, $6.50 *net.*

A HISTORY OF THE CATHOLIC CHURCH IN JAMAICA, B.W.I., 1494 to 1929. By Francis X. Delany, S.J. Jesuit Mission Press, New York. 1930. Pp. xi—292. Price, $2.50.